AN EXCELLENT AND LEARNED Treatise, of the spirituall *mariage betweene Christ* and the Church, and every *faithfull man.*

WRITTEN IN LATINE by that famous and worthie member of Christ his Church H. ZANCHIVS:

and translated into English.

CANT. 8.6.

Set me as a seale upon thine heart, and as a signet upon thine arme.

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Of the ſpirituall mariage betweene Chriſt and his Church.

WHatſoever thinges are taught in diverſe places of the holy Scriptures of the originall and beginning of the Church, and of the ſpirituall mariage thereof with the Sonne of God, thoſe the Apoſtle fetcheth from the firſt creation of mankind, as out of the fountaine of the myſteries of Chriſt, and doth expound them in his epiſtle to the Epheſians, chap. 5. where he ſaith, *Huſbands love your wives, evē as Chriſt loved the Church, &c.* as followeth to the ende of that chapter: for Moſes ſheweth how Hevah was created and taken out of Adam being aſleepe, and afterwards was given to him in matrimonie: and how Adam when he ſawe her, ſaide, *This is now bone of my bone, and fleſh of my fleſh.* And laſtly he ſetteth downe a generall propoſition of the mariage of men and women, both betweene themſelues and alſo with the Sonne of God, even to the end of the world. Which propoſition is uttered in theſe words. *For this*

ſhall a man leave his father and his mother, and ſhall cleave to his wife, and they ſhall be two in one fleſh. Which words the Apoſtle doth ſo underſtande, as that he doth alſo interpret them of Chriſt and his Church, in this manner: *This is a great myſterie, but I ſpeake concerning Chriſt, and concerning the Church.* For we are fleſh of the fleſh of Chriſt, and bones of his bones, as Adam had ſaid of Hevah.

Beeing therefore to ſpeake of the ſpirituall and heavenly mariage betweene Chriſt and the Church, and every faithfull man, I muſt firſt examine that place of Moſes touching the creation of Hevah, and touching the firſt inſtitution of carnall mariage, and muſt diligently conſider how all and every thing may agree to the ſpirituall. For both the creation of Hevah, framed of the ribbe of Adam beeing aſleepe, and alſo that carnall mariage contracted betweene Adam and Hevah, was a manifeſt type and figure both of the ſpirituall creation of the Church, which ſhould be taken out of the ſide of Chriſt, dead upon the croſſe, and alſo of the mariage to be contracted betweene Chriſt and the Church. Further, the whole doctrine of carnall mariage muſt be devided by a briefe and plaine method into certaine chapters, that ſo every one may more eaſily ſee and know what to thinke of the heavenly mariage betweene Chriſt and his Church.

Church. Lastly, I must lay open and confirme the doctrine of the spirituall mariage, beeing examined by the severall points of the doctrine touching carnall mariage. And all these things I will set downe in certaine short sentences or briefe positions, that the reader may better both understand and remember them.

CHAP. I.

The summe of the historie of the creation of Hevah, and of matrimonie contracted betweene her and Adam: and howe those things which Moses writ of the first mariage, may agree with this other mariage whereof the Apostle speaketh more at large.



TOuching the first, we must hold this as the foundatiō, which the Apostle delivereth, Rom. 5. and 1. Cor. 15. to wit, that the first Adam, and the second Adam, which is CHRIST, must be considered of us in this point touching mariage, not as private persons, but

but as two firſt principles, out of one of the which all mankinde hath proceeded, and ſtill doth proceede: out of the other, the Church hath ſprung, and ſtill doth ſpring: and that the firſt man was a type and figure of the ſecond, that is, of Chriſt. Wherefore we muſt conſider not ſo much hiſtorically as myſtically thoſe things which were done with Adam before ſinne. I will therefore devide that hiſtorie of Hevah made of Adam beeing aſleepe; and of her brought to Adam waking, that he might take her in mariage to be his wife, into three parts. Whereof

1 the firſt is touching the couſell of God.
- 1. Why he would not have Adam to be alone.
- 2. Why he created Hevah of Adam, yea and that of his ribbe.
- 3. Why he gave her to him in in mariage.

2 The ſecond is, of the creation of Hevah her ſelfe, and of that manner of creating her.

3 The third is, of the bringing of Hevah to Adam, and of their mariage.

Touching the firſt part, Moſes thus writeth: *And the Lord God ſaid, It is not meete that man ſhould be himſelfe alone: Let vs make him therefore a helpemeete for him*, or, *that may be before him*, that is to ſay, which may be like vnto him, and may be alwaies at hand readie to obey him.

The

The position.

1 The cause therefore why God would not have Adam to be alone was, because *it was not good.*

2 It was not good, that is, it was not seemely of it selfe, or meete, that he, which should be the head of all mankinde, should live a sole man alone among all the creatures in the worlde.

3 Neither was it good, that is, delightsom and pleasant for Adam himselfe to lead a solitarie life in this vast and great world.

4 Neither was it also good, that is profitable, either for Adam himselfe, or for all posteritie, which yet God could have created and made without the helpe of man and woman: but then what mutuall love and good will would there be amongst men?

5 To conclude, it was not good, because it was the will and purpose of God, that Iesus Christ the second Adam, should be conceived and borne of the seede of Adam the first man.

For good cause therefore did he make him a helpe like unto himselfe, which should be alwaies subject unto him, and most readie to performe all honest dutie and obedience.

6 But why he did not otherwise create Hevah then out of Adam, yea and that of his tibbe, the cause is expressed by the Apost-

Act 17.26 where he setteth it downe to be this; that all men might (by propagation) be of one principle, one beginning, and come out of one stocke, as members of one heade; and so all mankind should be, as it were, one bodie, and of one and the same nature. *He hath made of one blood* (saith the Apostle) *all mankinde to dwell on the whole face of the earth.*

Act. 17.26.

7 Moreover, he framed and made her of the ribbe, that besides other causes, Adam might love her the better, as being his owne flesh, that which he himselfe expresseth, when he saith, *This is now bone of my bones, and flesh of my flesh.* Hence the Apostle draweth an argument to incite & provoke us to love our wives, because they are our flesh.

8 The wife must not beare rule over the husband, therefore she is not taken out of the heade: neither must she be troden under foote, therefore she is not made of the feete: but she must be loved with the heart, and therefore she was made of the ribbe taken from neere the heart.

9 But why he gave her to Adam in mariage to be his wife, Moses rendereth a reason in these wordes, *That she might be a helpe unto him.*

10 A helpe (I say) first that he might leade his life honestly, godlily, and pleasant-

11. A helpe also for generation, to beget children, and to increase and multiply men upon earth.

12. And also a helpe to fulfill the decree of God for the ingendring and begetting of his Church, and touching Christ the head of this Church, which should come from out of them: and therefore a helpe to builde up, to increase, and to inlarge the kingdome of God.

Thus much of the first part, wherein the counsell and purpose of God is declared, both why he would not have Adam to be alone: and why he decreed to make Hevah of him, yea and that of his ribbe, and also why he gave her to him in mariage.

Now if thou shalt apply these things, which we have spoken, to Christ and to the Church his spouse, this counsell of God shall more evidently appeare.

13. It was not good that the first Adam should be alone, much lesse is it meete that the second Adam should be alone. For therefore was he made man, that he might be the new head of the new body which is elected and chosen to eternall life. And that he might be the first begotten amongst many brethren: that as by one man sinne entred into the world, and by sinne death: so by this second man righteousnesse and life everlasting might come to many.

That therefore the head should not be alone without the members, it was necessarie for him to have this bodie of the Church, which both might be like him, not onely in humane nature, but also in holines, not having spot or wrinkles and which might also be subject unto him, and a helpe even to the ende of the worlde, to beget heyres of the kingdome of heaven.

14 God would create Heuah of Adam himselfe, and make her flesh of his flesh, and bone of his bones, and by her helpe derive all mankind from him; first for this cause, that all men might be of one head and of one beginning.

15 So Christ also would out of his owne side, out of which, as Iohn expounding as it were this mysterie, said that blood and water issued, which is the matter of the salvation and regeneration of the Church: I say, out of that side Christ would have his Church spiritually to be created, and so be made flesh of his flesh, and bone of his bones, that the whole Church even all, so many as shall be heires of the kingdome of heaven might be of one head.

16 Againe, God would haue Heuah to be created of Adam, to the end he might love her the better.

17 So would Christ have his Church to be created & taken out of his owne side, that ther- might be provoked the more to affect & loye

love us as being his owne flesh.

18 The first cause is expressed and set down by the authour of the Epistle to the Hebrewes in the second Chapter, where he saith, *For both that sanctifieth* (that is Christ) *and they which are sanctified* (that is the Church) *are all of one.* vers. 11.

For as Christ according to the nature of his flesh is of Adam alone, no lesse then all other men: so are wee of Christ alone, flesh of his flesh and bone of his bones, by our spirituall regeneration.

19 And wee are so flesh of his flesh and bone of his bones, that we have all heavenly good things from him, so that no man can glory and boast that he hath any heavenly good thing in him, which he hath not derived into him from Christ himselfe, as from the head.

20 Of the second cause the Apostle speaketh, Ephes. 5. 29. *No man ever yet hated his owne flesh, but nourisheth and cherisheth it, even as Christ doth his Church, because we are flesh of his flesh, and bone of his bones.*

21 Lastly, the counsell and chiefe purpose of God, why he brought Hevah to Adam, and gave her unto him to be his wife, was, that by her helpe, as by the meanes of his owne helpe, Adam might beget sonnes, and so replenish and fill the world with men.

22 So God the Father gathered his C

and gave her unto Christ, that by the ministery thereof he might daily beget new sonnes unto him selfe, with which the kingdome of heaven may at length be filled.

Thus as touching the first part of that historie set downe, Gen. 2. We see now the counsell and purpose of God, why he would not have Adam to be alone, but gave unto him a helpe, taken not from any other, but from Adam him selfe, how it doth very wel and fitly agree with that his purpose and counsell touching Christ, why he would not have him being made man, to bee alone, but woulde give unto him the Church to be his spouse, begotten and made not of any other but of Christ himselfe, and that of his flesh and blood by the holy Ghost. It was meete that there should be two heades, one of all mankind according to the flesh; an other of the people of God according to the spirit. And this of the first part.

The second part of that history containeth the creation of Hevah her selfe, made of the ribbe of Adam, and that is thus set downe: when among all living creatures there could not any be founde which might be a helpe to Adam meete for him: so saith Moses, Gen. 2. 20. *The Lorde God therefore caused a sleepe to fall upon the man, and he slept, and he tooke one of his ribbes, and closed up the flesh in stede thereof,*

thereof, and the rib which the Lord God had taken from the man made he a woman. This is the summe of it.

The Position.

1 Hevah, whome God would haue to be the wife of Adam, was created not of any other, then of Adam himselfe.

2 The maner of her creating was this: the Lord sent a heavy sleepe upon Adam, and hee tooke from him sleeping, a ribbe: the voyde place he filled with flesh: of the ribbe he framed and made a woman.

3 The cause why Hevah was made of the ribbe of Adam was shewed a little before; to wit, because God would not have the beginning whence mankind should come to be of a divers kind. Therefore would he have Hevah to be taken also out of Adam alone, that all men might come from one.

4 Herein Adam was a [illegible] type and figure of Christ: because, as out of him Hevah and all mankinde hath proceeded, and doeth still proceede: so of this second Adam, which is Christ, as of one only principle and beginning the whole Church was, & even to this day still is begotten. And this is it, that the Apostle interpreting those wordes of Adam, saieth, *That we are flesh of the flesh of Christ, and bone of his bones.*

There-

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Therefore the spouse hath nothing but that which she hath received from Christ her husband and head, and she is partaker of his nature.

5 But what meaneth this manner of creating Hevah of Adam? God in deede coulde have taken a ribbe from Adam when he was a wake, and made Hevah thereof: but hee would not for the mysterie of things to come, whereof the Apostle saith, *This is a great mysterie.*

6 For sleepe, or that deepe and heavy sleepe which God caused to fall upon Adam himselfe, was a type or figure of the death of Christ. For if the sleepe of David, whereof you may reade, Psalm. 3. 5. was a type of the death of Christ, as Augustine and after him Luther, and others doe expound that place of the death and resurrection of Christ, much more shall this heavie sleepe of the first Adam be a type of the death of the second Adam.

7 For sleepe is the image of death: whereupon they that are dead, are saide in the holy scriptures to sleepe.

8 Therefore, as the matter whereof Hevah was framed and made, was taken out of Adam sleeping, so also there issued and came foorth blood and water out of Christ beeing dead upon the crosse, wherewith the Church was washed from her sinnes, and was conceived

wed and borne a new, and was made flesh of the flesh of Christ, and bone of his bones: and this new birth is through the blood of Christ: the washing is by the water.

9 But whereas I say, that the Church is taken and created out of the side of Christ being dead; that hath a double meaning: First wee may understand, that it is by the way of merite, because then, Christ with his bloode did merite and obtaine of his father remission of sinnes, and regeneration to eternall life for all the elect which ever were or shal be to the end of the worlde, of whome alone the Church consisteth.

10 Secondly, we may understand, that it is by the way of communication, which we have in baptisme.

11 For baptisme is a sacrament of regeneration, and the matter of our regeneration or new birth is the blood of Christ dead for vs.

12 Therefore the Apostle saieth in the first to the Romanes: *Know ye not that so many of us as are baptized into Christ Iesus, we are baptized into his death?*

13 Therefore, because in true baptisme, which is by water and by the spirite, the force and efficacie of the death and blood of Christ is communicated unto vs, whereby we put off the old man, and put on the new man, and are made a new creature: therefore every of us are

then

then saide truly and in very deede to be made bone of the bones of Christ, and flesh of the flesh of Christ, when wee are regenerate and borne a new in baptisme.

Behold now the mysterie of Hevah made of the ribbe of Adam, which was taken out of his side when he was cast into a heavy sleepe.

14 Hereto belongeth that which Esay saith, *When hee* (that is, the Messias) *shall make his soule an offering for sinne, he shall see his seede, his long seede.* Isa. 53. 10.

15 And with this agreeth that saying of our Saviour Christ, *Except the graine of corne, falling into the ground doe die, it abideth alone: but if it die, it bringeth foorth fruit.* John. 12. 24.

This much fruit is the Church, which being of the same nature with the dead graine of corne, is by participation of the death & blood of Christ made flesh of his flesh.

16 And it is a mysterie, that Hevah was made of the ribbe of Adam which was a hard bone: and that the voide place was filled up with flesh.

17 The ribbe (as also the godly fathers doe interpret it) did signifie the strength and force of the godhead of Christ, and by the flesh is signified the infirmitie of his humane nature. Christ communicateth unto us his divine nature (as Peter saith) and maketh us strong: and on the other side he taketh upon him our infirmities.

infirmities.

18 By the bone therefore is signified, the divine nature of Christ: and by the flesh, his humanitie. Therefore the Apostle mentioneth both, in saying, *Bone of his bones, flesh of his flesh*: because in regeneration, both we are made partakers of his divine nature, and our flesh, that is, our nature is renued and sanctified, and is made another flesh, that is to say, the flesh of Christ.

19 The word [illegible] which Moses useth there of *building*, where he saith, *And the Lord God built the rib into a woman*, hath its mysterie: for therby is signified the building of this most large temple, which is the Church. Of which building the Apostle speaketh, Ephes. 2. *In whom ye also are built together to be the habitatiõ of God by the spirit, &c.* And 1. Cor. 3. *You are the temple or building of God.*

20 The foundation of this building, is that most strong rocke Christ, whose force and strength was signified (as I said before) by the ribbe.

And thus much of the second part of that history taken out of the second chapter of Genesis, wherein the creation of Hevah is described, and the regeneration of the Church is shadowed out unto us.

The third part followeth wherein the mariage it selfe is described. This part conteineth

1 firſt the affiancing or betrothing of Hevah to Adam himſelfe: for ſaith Moſes, *And he brought her* (namely Hevah) *to Adam himſelfe:* for this end, that he might take her in mariage to be his wife.

That that he ſaith *to Adam himſelfe* hath an Emphaſis, as if he had ſaid to him out of whom ſhe was taken. Therefore God betrothed Hevah to Adam, that ſhee might eftſoones be more and more made one fleſh with him, of whoſe ribbe ſhee was made his bone and his fleſh.

2 Secondly, it conteineth the conſent of *Adam* unto this mariage, and therein alſo it conteineth the celebration of mariage: for *Adam* acknowledgeth her for his wife and for his fleſh. This Moſes expreſſeth where he ſaith, *Then Adam ſaid, this now is bone of my bones, and fleſh of my fleſh, &c.* that is to ſay, this bone and this fleſh, is my bone and my fleſh, &c. *therfore ſhe ſhall be called woman, becauſe ſhee was taken out of man.*

3 Thirdly, it containeth the inſtitution of mariage permitted to all mankind: and teacheth how ſtraight the bond of wedlocke is: for ſo hath *Adam* pronounced, ſaying, *For this ſhall every one leave his Father and his mother, &c. And they ſhall be* (two) *in one fleſh:* that is, they ſhalbe one fleſh. But this is principally underſtood of Chriſt and of his Church, as the *A-*

poſtle

postle doth interprete it.

Fourthly, it conteineth the quality of the estate wherein Adam and Hevah were before sinne: *They were* (saith he) *both naked, and they blushed not, or were not ashamed.* 4

All these things conteine a mysterie of that mariage, which was afterwards to be between Christ and the Church.

1 God the Father doeth not betroth the Church to any other then to him, out of whose side shee was taken, that is, to Christ, and hee betrotheth her, who by regeneration was made flesh of his flesh and bone of his bones.

2 For it was not meete that she should by mariage growe together more and more into one flesh with any other then with him, of whose flesh and bones she was by regeneration made his flesh and bone.

3 We must note therefore in this mariage { 1. who betrotheth. 2. whom he betrotheth. 3. to who he betrotheth.

4 It is God who betrotheth: for he brought Hevah to Adam, Ioh. 6. *No man commeth to me, unlesse the Father shall drawe him.* And for this he only useth the ministerie of men called thereto, such as are the Apostles and ministers of the gospell. *I have espoused you to one husband, to present you a pure virgine to Christ.* 2. Cor. 11. 2.

5 But whome doeth he betroth? Hee be-

trotheth thoſe onely, whome he hath before choſen in Chriſt, whome he hath redeemed by the blood of Chriſt, whome he doeth regenerate by the holy Ghoſt, and whome hee doth bury with Chriſt in baptiſme, and quickeneth againe. For he bringeth Hevah made of the ribbe of Adam, and no other to Adam.

6 None therefore can be truely ſaid to be the ſpouſe of Chriſt, but ſuch as are borne a new by the blood of Chriſt, and are made fleſh of the fleſh of Chriſt.

7 And to whome doeth he betroth? Hee betrotheth them to Chriſt alone: therefore he alone is the husband of the Church: and the reaſon is, becauſe out of his ſide alone iſſued foorth blood and water, with which wee are waſhed from our ſinnes, & being borne a new, are made new creatures, fleſh of his fleſh, and bone of his bones. Therefore Moſes ſaith, *And he* (that is, God) *brought her* (that is to ſay, Hevah now created) *to Adam himſelfe*. To him (I ſay) of whoſe rib ſhe was made.

8 But how doeth hee betroth? By giving faith, whereby we may acknowledge Chriſt, imbrace him and ſubject our ſelves unto him. Hoſ. 2. 20. *I will betroth thee unto me in faith*. For conſent is required alſo in the ſpouſe her ſelfe: and this conſent is by faith. Therefore when Moſes ſaith, *He brought her*, we muſt underſtand, that he brought her not againſt her will, but conſenting

senting & agreeing thereto. And this the word *vajebiah*, that is, *hee made her to come*, doth signifie.

9 God doth betroth us to Christ, not induced thereto by any merites of ours, but onely of his owne goodnesse and mercy. Therefore he saith. *I will betroth thee unto me in mercie and in compassion. Hos.* 2.29.

10 And also that he created Hevah of the ribbe of Adam, and did betroth her when she was created to the same Adam, both proceeded from his goodnes and love.

11 Notwithstanding, as I saide, he requireth our consent: but this hee himselfe also giveth, having given us faith. For he worketh in us to will. All these things are to be gathered out of those wordes, *And he brought her to Adam himselfe.*

And this is that which the thirde part of that history full of mysteries conteineth in the first place.

In the second place it conteineth the consent also of Adam, and therein the celebration and the finishing, or as we commonly say, the upstroke of mariage. For Adam saide, *This is now my bone and my flesh* (by reason of mariage) *And of my bone and of my flesh* (because she was created of his ribbe.)

12 Adam therfore acknowledged Hevah for his wife. For when he saw that God would

this, when alſo he beheld the conſent and will of Hevah; he himſelfe alſo would the ſame: And ſo by the concurring and joynt conſent of theſe three willes, that is to ſay, of the will of *God*, of *Hevah*, and of *Adam*, matrimony was contracted. Therefore he cryed, *This is now bone of my bones.*

13 But this is truly and perfectly fulfilled in Chriſt and in the Church. The eternall will of God goeth before: for hee bringeth us to Chriſt: he alſo ſtirreth up in us our will, whereby we may agree and conſent unto this ſpirituall mariage. And Chriſt our husband cannot but will that, which the Father willeth: therefore he taketh us unto him as his ſpouſe, and acknowledgeth us for his fleſh and bones, ſaying, *This is bone of my bones, &c.*

14 Hereto belongeth that in the ſixt of Iohn: *All that my Father giveth me, ſhall come unto me: and that which commeth to me, I caſt not foorth.* Firſt he ſaith, *All that my Father giveth me*, behold here the will of the Father. Secondly he ſaith, *That which my Father giveth, commeth to me.* Lo here the will of the ſpouſe and of the elect. Thirdly hee ſaieth, *And that which commeth to me, I caſt not away.* Lo here the will of Chriſt the husband. In theſe three willes is perfected and finiſhed the ſpirituall mariage betweene us and Chriſt.

15 Wherefore as Adam acknowledged Hevah

Hevah for his wife, and for his flesh, in saying, *This is now bone of my bones, &c.* So Christ acknowledgeth us for his spouse, and his flesh, and doth love and cherish and nourish us as being so indeed: for the Apostle by the spirite of Christ, plainly saith, that we are flesh of his flesh, and bone of his bones.

16 Therefore he said to Paul when he persecuted the spouse of Christ, the Church of the faithfull, *Saul, Saul, why persecutest thou me?* as who say, Thou in persecuting the Church doest persecute me, my flesh and my bones.

17 And it is to be noted, that Adam in that speech, *This is now bone, &c.* would signifie that Hevah and he were joyned and tyed together in the most straight and neerest manner that can be: because Hevah was his flesh by mariage, and was flesh of his flesh by creation, because she was created out of him.

18 And what can be more straight then this double knotte? for one may be made thy flesh, as thy wife, the daughter of another man, and comming of another stocke or kindred: but shee shall not be of thy flesh: againe, one may be of thy flesh, as thy sonne or thy daughter, but he shall not be thy flesh in that sort as thy wife is. But for one both to be thy flesh in such sort as man and wife are: and to be of thy flesh in such sort as thy sonnes are: this indeed is the neerest and straighteſt bond that can be.

19 But none was ever ſo, except only Hevah to *Adam* alone, and the Church to Chriſt alone.

20 Therefore when the *Apoſtle* referred thoſe wordes of *Adam* to Chriſt, ſpeaking of his Church, he meant to ſignifie, that between Chriſt and us there is the neereſt coupling and knitting that can be, becauſe wee are made both the fleſh of Chriſt by our ſpirituall mariage with him, and alſo fleſh of his fleſh by regeneration.

21 But why? that *Faith*, *Hope*, and *Charity* may grow and increaſe more and more in us. *Faith*, of the love of Chriſt towards us, who are fleſh of his fleſh. *Hope*, of eternall life, becauſe where the husband is, there the wife; and where the head, there the body, and the fleſh muſt needs be. *Charitie*, for being all of us fleſh of the fleſh of Chriſt, we ought to loue both him and our ſelves mutually, and to embrace one another with true and ſincere love.

22 And hence it appeareth that we muſt make ſome difference betweene regeneration and betrothing; becauſe regeneration at leaſt in prioritie of nature goeth before betrothing: for Hevah was firſt made of the rib of *Adam*, and afterwardes betrothed and given unto him in mariage.

23 It is ſure, that one may be regenerate without

without consent of his owne wil going before; but not any one can be maried to Christ, and imbrace him, as a husband, without faith, and without his owne consent. For the consent of both parties is an essentiall thing in matrimonie; and we can not consent unlesse our will be renued, and be made of evill good, and of unwilling willing.

In the third place, that last part of this mysticall historie conteineth the institution of mariage, and sheweth what the man must doe to be ioyned to his wife. *For this* (saith he) *shall a man leave his father, and his mother, and shall cleave unto his wife, and they shalbe two in one flesh.*

24 This the Apostle chiefly interpreteth of Christ and of his Church: and saith that it is a great mysterie.

25 For Christ, for this cause that he might be one flesh with us, and we with him by spirituall mariage, first left God his Father. How? Paul teacheth, Philip. 2. *When he was in the forme of God, he made himselfe of no reputation, taking upon him the forme of a servant.*

26 Hereto belongeth that which he saith, *I went out from my Father, and came into the worlde:* not by any changing of place, but by the taking of a new, and that a base nature and condition upon him.

27 He left also his mother Marie, when he esteemed

eſteemed more of the whole Church in teaching it, and dying for it, then he did of his mother. Whereupon he ſaid to his mother and to Ioſeph, *Know ye not that I muſt go about my fathers buſineſſe.* And againe, *Who is my mother? and who are my brethren?*

28 But Chriſt is joyned unto his wife, by joyning truely and really his fleſh with ours, with the bond of his ſpirit: ſo that he with us, & we with him are made, and may daily more and more be made one fleſh.

29 This moſt neere band and coupling betweene Chriſt & the Church, Adam did notifie & expreſſe in thoſe words, when he ſaith, *They ſhal be* (two) (Chriſt himſelfe being the interpreter) *lebaſchár echád*, that is, *into one fleſh.* This (the Apoſtle ſaith) is a great myſterie; *but I ſay in Chriſt and in the Church.*

30 It was therefore a propheſie of that moſt neere and indiſſoluble knot and coupling of Chriſt with the Church, and of the Church with Chriſt.

31 There are in the holy Scriptures infinite teſtimonies, and examples, and ſimilitudes of this true and real conjunction, but yet through the ſpirit of Chriſt.

32 This conjunction the Sonne of God would expreſſe in his owne perſon, when the Word was made fleſh.

Nothing can be found out or deviſed to be more

more neere thē this hypostaticall uniō, that is to say, this substātial uniting of our nature with the divine nature, in the person of the Son of God.

33 In this, as in a glasse, he hath foreshewed us what, & how great that conjunction should be, whereby he would become one flesh with the whole Church, that is, with al the Elect and faithfull.

34 There be two natures in one person; we are many persons, as it were, in one nature and essence, because both Christ hath our flesh, and we also are made partakers of his divine nature: and therefore Adam said well, *They shalbe* (two) *in one flesh.*

35 And further (as Paul teacheth) we are, as it were, one man, & one body with Christ: Christ is the head, we are the members. And what can be more *one*? Is there not a true and a reall union betweene the bodie and the head?

36 This union also he expresseth, when he saith that he himselfe is the vine, and that we are branches: Is there not a real union between the branches and the vine? Yes surely, so reall, that the vine and the juyce of the vine, doth flow into the branches.

37 The very same union he would likewise expresse, when he compared himself to bread which we eate, & the faithful to those that doe eat. For meat being eatē is made one flesh with him that eateth it. *He that eateth my flesh abideth in me, & I in him.* John 6.

38 The

38 The ſame againe he expreſſeth, when he ſaith, Ioh. 17. v. 11. *Keepe them, Father, that they be one as we are.* Againe, v. 21. *I pray that all* (the beleeving) *may be one, as thou, O Father, art in me, and I in thee, even that they may be alſo one in us.*

39 The Father, the Sonne, and the holy Ghoſt are three perſons, but in one eſſence: we in like ſort are many, but in Chriſt we are one, as it were, in one eſſence. The perſons are really diſtinguiſhed betweene themſelues, but by reaſon of their eſſence, they are alſo really one and the ſame, that is to ſay, one God. In deede all things agree not in this ſimile, and yet thereby is plainly ſhewed in what ſort, and how great this union is, whereby by reaſon of our mariage, we are one fleſh with Chriſt our husband.

40 Chriſt alſo is God of God, Light of Light; God the Sonne, of God the Father: we in like manner are fleſh of fleſh, bone of bones. Fleſh, I ſay, and bone, of the fleſh of Chriſt, and of the bones of Chriſt. But of this union we have ſpoken elſe where more at large.

This therefore is that union, which he would have to be repreſẽted in every mariage betwixt man & woman, and whereof Adam eſpecially did ſpeake, when he ſaid, *For this ſhall every one leave his father, and his mother, and ſhalbe ioyned to his wife, and they ſhalbe* (two) *in one fleſh.*

In

In the last place Moses briefly setteth down what was the state and condition of Adam and Hevah, nowe coupled togither in mariage before sinne: *They were* (saith he) *both naked, Adam and his wife, and they were not ashamed.* First they were indeede naked, and they went so: secondly, in that he saith, *they blushed not, or they were not ashamed*, thereby is signified their innocencie.

41 This double condition followeth the spirituall mariage of Christ with the Church after sinne. First, Christ alwaies was, and is naked from all sinne. He was also naked, that is to say, poore, and that for our sakes. For *when he was rich* (saith the Apostle) *he became poore, that we might be rich* (to wit, in spirituall good things.)

He came naked into the world: he was borne naked: he lived naked, that is to say, in povertie. Againe, he did hang naked upon the crosse, and he tooke none of these earthly things with him into heaven: Therefore this second Adam was also naked.

42 His wife is also naked. For first the Church being maried to Christ, is made naked and spoiled of the old man, the earthly and carnall man, and that daily more and more, till at length she be crowned with glory and honour as her husband is, and be presented all glorious to her bridegrome in the heavenly kingdome.

43 Fur-

43 Further, she is for the most part left naked of the riches of this world. For this is the lot of the godly, and of the Church of Christ, that as her husband was poore in this worlde, not having where to lay downe his head; so we also are compelled for Christ his sake to leave the riches of this world, to live in povertie, and to suffer many persecutions and miseries. So many as will live godly in Christ, shall suffer persecutions, saith the Apostle. And we reade of some of the *Apostles*, that leaving all things they followed him. *And* except one shall leave his house, his lands, and all that he hath, he is not worthie of me; saith our Saviour Christ: Therefore both were naked, *Adam* and his wife; Christ and the Church.

Moses addeth, *And they were not ashamed.*

44 For neither was Christ ashamed of his nakednes, which he tooke upon him for our sakes; neither is the Church likewise, nor all the faithfull ashamed of their nakednes and povertie, which they suffer for Christ their husband. Neither are we ashamed of the crosse, & of those miseries which we are compelled to suffer for the Gospell of Christ.

45 The *Apostle* saith in his 2. epistle to Timothie, the 1. chap. *For which cause*, (that is, for the Gospell which he preached) *I suffer also these things* (to wit, many miseries, yea, and imprisonment) *but I am not ashamed.* v. 12. *And*

in

in the same chap. a litle after, he commendeth the familie of Onesiphorus, because for the Apostles sake he was not ashamed of his chains.

46 This then is the condition that followeth them, who by their spirituall mariage with Christ, are truely made one flesh with him. They must be naked in this world, being stripped of all their owne righteousnes, their merits, and all trust and confidence in flesh; yea, and for the most part also of the riches of this world, but yet they must be so naked, as that they be not ashamed of their nakednes for Christ his sake.

This is the fourth thing, which we observe in that historie of the manage of Christ.

And thus by that historie of Moses, touching the creation of Hevah, & of her mariage with Adam, we doe in some sort perceive and understand what the creation of the Church is, and what maner of mariage hers is with Christ: And so we see also how we are to understande that which Paul saith, *That we are made flesh of the flesh of Christ, and bone of his bones.* And how by this spirituall mariage, those two, Christ and the Church, are made one flesh, according to that, *For this shall a man leave his father, &c. and they shalbe* two *in one flesh.* And thus much of the first chapter.

CHAP.

CHAP. II.

Wherein is contained the whole ſumme of carnall mariage, begunne betweene Adam and Hevah, and continued amongſt men even to this time, and which is to be continued even to the end of the world.

WE muſt firmely hold this foundation, which wee have laid before: that as the Apoſtle maketh two Adams, the firſt and the ſecond, the earthly and the heavenly, as it were two heads and principles of mankinde, one after the fleſh, another after the ſpirite: ſo alſo, even out of that hiſtorie of Moſes, he gathereth and ſetteth it downe unto us, that there is a double mariage, the firſt and the ſecond, a carnall and a ſpirituall mariage, the one ſimply for the encreaſing and multiplying of men in this world, the other for the repleniſhing and filling of the kingdom of heaven with the ſonnes of God. For the Apoſtle, as I have ſhewed before, gathereth both theſe mariages out of thoſe very words of Moſes, in the ſecond chapter of Geneſis.

And we have ſaid ſomething of them both

(ſo

(so much as the historie of Moses doth requite) in the first chapter, where we have compared the one with the other by Moses his owne wordes.

Now that which we have spoken in the former chapter generally, and in common of both together, that we must declare severally and more at large. And first in this second Chapter wee must shewe what things are set downe in the holy scriptures meete to be knowne touching the carnall mariage: afterwards we must consider what we are to learne out of the scriptures touching the spirituall mariage. For this is the true, naturall, and proper way of teaching, first to begin with those things which are better knowne unto us, and from them to goe to those that are lesse knowne: to go from corporall things to spirituall: from types and figures to the things themselves.

But that which we are to know severally of every part touching the carnall mariage the same, it being faithfully gathered out of the historie of Moses, as out of the true and certen fountaine of this whole doctrine: the same (I say) we must confirme and deliver plainly in a short and logicall method, according to the order of the causes, the duties and the consequences: and that for this end, that every one may better understand that which

ſhall afterwards be ſpoken of the ſpirituall mariage. Now therefore let us come to ſpeake thereof, but yet, after that we have firſt unfolded ſome few poſitions touching this carnall mariage, which remaine to be ſhewed out of that former hiſtorie of Moſes.

1 By that that Moſes ſaith, that of all living creatures, there was not any found meete for Adam, to be given him for a helpe: & therfore that it was neceſſarie that Hevah ſhoulde be made of his ribbe, which might be given unto him to be his wife: we learne that it is contrarie to the will of God, and therefore alſo contrary to nature, that a man ſhould lie with a beaſt, which was afterward provided for by a lawe, that it ſhould not be done, Levit. 18. 23.

2 Againe, in that God gave unto him a woman, he teacheth, that it is alſo contrary to nature, an execrable thing, and an abomination before God for a man to lie with a man, as one lyeth with a woman: which the Lord did afterwardes moſt ſeverely puniſh, and in his lawe hath expreſſely condemned, ordaining, that the perſon that doth ſo, ſhall be cut off from among his people. Levit. 18. 29.

3 In that he gave unto him a wife, with whome alone he might uſe carnal copulation, thereby God declared that he doth condemne all wandring luſts and pollutions, which paſſe the bounds of lawfull wedlocke.

4 Againe, in that which Moſes ſaith, that

God brought Hevah to Adam: he teacheth, that it is not lawfull for a man or a woman to come neere unto any one, whomsoever hee or shee will, to satisfie their lust, but to him or to her onely to whome hee or shee is called and brought, and joyned by the Lorde. And they are said to be joyned by the Lord, who are joyned and coupled together according to the word of the Lord.

5 Againe, in that that the Lorde requireth a consent of Adam when he brought Hevah unto him, we learne, that a wife ought not to be thrust and enforced upon a man against his will: and by consequence, that neither a husband also is to be inforced upon a woman against her will.

6 Because God himselfe bringeth the woman to the man, wee are taught, that it is not lawfull (without the expresse will of God) to divorse and make a separation of such as are married: for *whome God hath coupled, let not man separate.*

7 Thence also we gather, that what woma soever is lawfully and according to the word of God maried to another, that that wife is given by the Lord, & therfore that shee is to be loved and cherished: for God bringeth the wife to the husbande. And Salomon sayeth, that *House and riches are the gift or inheritance of parents, but a prudent wife is the gift of the Lord.*

wherefore hee that will marrie a wife, muſt pray unto God to give him a good wife.

8 Further, in that that Adam taking Hevah to be his wife, ſaith, *This is my bone and my fleſh, of my bones and of my fleſh*, we gather, that it is the duty of the husband to love and cherish his wife as his owne fleſh: for no man hateth his owne fleſh.

9 And in that that Adam ſaid, *For this ſhall a man leave his Father and his mother, and ſhall cleave unto his owne wife*. Beſides that which is before ſaid, we learne that in the contracting of matrimony, there muſt be certaine degrees kept, and that wee muſt have regard of blood and naturall honeſtie: that ſuch wee doe not marrie with them, who either are our parents, or elſe are unto us in ſtead of parents. For hence is that generall rule, *That it is never lawfull to marrie thoſe that aſcend or deſcend of the ſame line, be it of blood or kindred*. And that not onely in the right line, but alſo in the croſſe and overthwart line: that is to ſay, it is never lawfull betweene thoſe perſons which are in ſtead of parents, aſwell in affinitie as conſanguinitie. Of which degrees the Lorde afterwards by Moſes ſpake more plainly and plentifully in a law made to that purpoſe, Levit. 18.

10 Againe, Polygamie, that is, the having of many wives together, or more then one at once, is here flatly condemned, becauſe God

coupled

coupled and joyned onely two, that is to say, one man and one woman. And so our Saviour Christ interpreteth this place. Matt. 19. where he saith, *And they shall be two in one flesh.* Likewise, *He shall cleave to his wife*: therefore not to wives.

11 In the same words also is condemned all adulterie: *He shall cleave* (saith hee) *to his owne wife*: therefore not to another mans wife, or to her who is not his owne wife.

12 Againe, here is also a caveat, that there be no divorse made while she is thy wife, or he thy husband: for he saith, *He shall cleave to his wife*. Therefore whilest she is thy wife, thou shalt not depart from her, neither shalt thou put her from thee. But shee is still thy wife, if shee become not an adultéresse: and thus Christ concluded out of those words.

13 But if thy wife either cease to be one flesh with thee, and be made one flesh with an adulterer, or if shee refuse to have thee cleave unto her, and forsake thee, thou art set free: Christ concludeth of the first, and the Apostle of the second. But yet still we must understand, that first the cause must be lawfully knowne. For still we must keep that generall rule of our Saviour Christ: *That which God hath joyned, let not man separate.* If therefore man and wife are to be separated, they must come to God in his worde, that he may

separate them. They therefore alone are truly separated, who are separated by the worde of God, the cause being lawfully knowne.

These things also (as afterwards we shal shew) do after a maner pertaine to the spirituall mariage, which now we speake of. But let us gather into certain positions, and so set down in order that which hath beene scatteringly here and there spoken, & may be spoken, of carnall mariage.

In every mariage, these things must be considered in order, which Moses speaketh also of the first mariage, and of the institution of mariage: as

1 The materiall cause.
2 The efficient causes.
3 The formall cause.
4 The finall causes.
5 The duties of the husbād & the wife.
6 The consequents of mariage.

Of the materiall cause.

The materiall cause of mariage.

1 The matter of mariage, is *Male* and *Female*: for matrimonie is defined to be the conjunction and coupling of male and female.

2 But not every female or every male, is a lawfull matter, but they onely which are of the same kinde. This Moses sheweth, when he saieth, that *Of all living creatures, there was not any found which might be given to Adam for a helpe*: that is to say, to marriage, and there-

fore

fore Hevah was created of the rib of Adam.

3 And further, not every woman, nor every man is a meete and fit matter for mariage: but it is required that they be growen to full age, that they may consent and agree unto the mariage, and may be fit to performe the duties of such as are maried. Therefore God also created Adam and Hevah of a full & perfect age.

4 Neither is every man, or every woman, a lawfull matter, though they be come to a full and perfect age, but it is required that they be such as the law of the Lord prescribeth, Levit. 18, touching the degrees of consanguinitie and affinitie. Which condition God also signified by Adam when he said, *He shall leave his father and his mother*: as we have shewed before.

5 And also that it may be a lawful matter, this is necessarie and needfull, that they be only two, one man and one woman, and not more. For neither may one woman be maried to more then one man, neither may one man mary moe wives at once then one. And this the Lord teacheth, who joyned and coupled together only two, and brought one woman to one man.

6 Hee brought a faithfull and godly woman to a faithfull man. A carefull diligence therefore is to be had, that in mariage they be both of them religious and godly.

And this shall suffice touching the lawfull and fit matter of mariage, and therefore God also created this matter in the first place.

Secondly, we are to consider of the efficient causes, that is to say, of those causes which doe make matrimony.

The efficient causes.

7 The first and principall cause is God, by whome marriage was ordained, who gave to the man a wife, and to the woman a husband, and who ordained and made the lawes of matrimonie; whereupon our Saviour Christ saith, that it is God who coupleth: *That which God hath joyned, let not man separate.* Therefore the consent of Gods will is the first efficient cause of mariage.

8 But there are three neerer and lesse principall causes: to wit, 1. the consent of the parents, 2. the consent of the husband, 3. and the consent of the wife.

9 The parents betroth the children: the children betrothed agree and consent to the betrothing: for so God, as our father, after that he had made the matter of mariage, presently in the second place, he would have Hevah to be married to Adam, and would have Adam take Hevah unto him to be his wife: & by the consent first of God, then afterwards of Hevah and Adam, matrimonie was contracted.

10 Touching the consent of the husband and of the wife, it is flat and without all contro-

versie

verſie, that without it, that is, without the free conſent of both parties, there is no matrimony.

11 And againe, both the Law of God, and the lawes imperiall, and alſo the old lawes of the Romanes, which were made by the law of nature, doe not alowe any matrimonie to be firme and ſtable, without the will and conſent of the parents. Therefore the leſſe principall and neerer cauſes making matrimonie, are (as I ſaid before) theſe three, *The will of the parents: the voluntarie conſent of the ſonne: and the voluntarie conſent of the daughter.*

12 The formall cauſe of mariage, which ariſeth immediatly out of that triple conſent, is the lawfull conjunction it ſelfe of both parties, whereby they are made of two one fleſh. *The formal cauſe.*

13 For ſo mariage is defined, to be *the lawfull conjoyning and coupling of man and woman:* ſo that the materiall cauſe is *male* and *female:* and the formall cauſe is, *the conjunction it ſelfe.*

14 For ſo it was with Adam and Hevah: after that they agreed and conſented, preſently they were made one fleſh; and therefore he ſaide, *This bone* (it is mine) *and this fleſh* (it is mine) *of my bones, and of my fleſh.* And ſo he ſaid of every mariage, *They ſhalbe two in one fleſh.*

15 And Chriſt ſaith, *That which God hath coupled, let not man ſeparate,* teaching that as in the ſeparation (underſtand ſtill a lawfull ſeparation, that is, that ſeparation which is made

for

for adulterie) doth conſiſt the overthrowing of matrimonie: ſo on the contrarie ſide, in the conjunction conſiſteth the making of matrimonie.

16 Therefore this conjunction is the formal cauſe of matrimonie. For every thing hath its beeing by its forme.

The finall cauſes. 1

17 The end is threefold: firſt, that man may not be alone, but may have a companion and a helpe: and againe, that the woman likewiſe may not be alone, but may have a husband & a head, and a preſerver, by whome ſhe may be governed and preſerved all her life time.

18 This end God himſelfe ſetteth downe, ſaying, *It is not good that man ſhould be alone, let us make him a helpe meete for him.* So neither is it good, that the woman ſhould be alone: therefore God gave unto her a husband, as a head to rule and governe her.

19 Nothing is more happie then the life of maried folkes, if that be not wanting which God would have to be in true mariage, that is, eſpecially the union of mindes, ſo that there be one minde in two bodies, and therewithall, if they be truly one fleſh. Prov. 31.10,11. *Who ſo findeth a vertuous woman, her price is farre above pearles and pretious ſtones. The heart of her huſband truſteth in her, and his ſubſtance ſhall not decay.* Therefore was matrimonie inſtituted that the life of man might be more happie,

pie, and more pleasant: and because that otherwise it was not good for him, that he should be alone.

20 The second end is, that there might be a certaine issue, and succession of children, and lawfull heyres, whereby mankinde might be increased and multiplied uppon earth, and by consequent, whereby the Church, that shall live eternally with Christ for ever, may be gathered. 2

21 For God will have mankinde to be increased and multiplied, not by wandring lusts, but by lawefull mariage, that the elect may spring, and the Church be gathered thence.

22 This end God expresseth, when blessing Adam and his wife, he saith thus unto them, *Increase and multiplie, &c.*

23 This ende also he noted in the worde (*building,*) *And he built the ribbe into a woman.* For he signified by the creation of Hevah, which was to be given in matrimonie to the man, that families, cities, kingdomes, and especially the Church, should be builded afterwards. Whereof also, Christ saith, *And upon this Rocke I will* build *my Church.*

24 The third end was and is, that after sinne entered, wandering lustes and fornications might be avoided. 3

25 This the Apostle teacheth, 2. Corinth. 7.2.

7. 2. To avoyd fornication, let every man have his wife, &c.

26 Some adde a fourth end, which is, that the carnall mariage might be a mysterie and sacrament of the spirituall mariage.

The duties of the husbād and the wife.

27 Here also we are to consider the duties of the husband and the wife, which duties are, as it were, causes preserving mariage pure and undefiled.

These are of two sorts: some cōmon to both parties, some proper to every one severally.

28 Those that are common, are *mutuall love* and *mutuall faith*. For by love many are united into one, because love joyneth him that loveth with him that is loved: and by faith all societies are preserved.

29 Adam expresseth both, the first in saying, *He shall cleave to his wife*, (that is to say, not so much in bodie, as in minde and in love:) the second, in saying, *To his owne wife*, and againe in saying, *They shalbe two in one flesh*.

30 They must therefore keepe this mutuall faith one to the other, that they be not joyned to another, nor be made by adulterie anothers flesh. For by this meanes especially, is the bond of matrimonie preserved.

31 The duties proper to every one severally, are many, of which I have spoken in another place, but in summe they come all to this; that the wife be subject to her husband, depend upon

upon him, & ſuffer her ſelf to be ruled & gouerned by him: and that the man, as the head, doe governe, cherish, keepe, and defend his wife.

We muſt alſo conſider the conſequents that follow matrimonie. *The conſequents of matrimonie.*

32 The firſt and chiefe conſequent is this; that when any mans bodie is made common to another, all things alſo which are proper to the one, whither it be proſperitie or adverſitie, the ſame be made common to the other: whatſoever is the husbands, that is made the wives, and whatſoever is the wives, that is made the husbandes. This is ſo proper to mariage, and followeth it ſo neerely that it can not be ſeparated from it. 1

33 This Moſes noteth when he ſaith, *They ſhalbe (two) in one fleſh.*

34 The ſecond is, that there are divers croſſes and troubles, wherewith the ſtate of mariage is exerciſed: as, povertie, ſickneſs, baniſhment, cares, and injuries offered both by familiar friends and by ſtrangers, which in matrimonie muſt be borne. 2

35 Againe, there are many comforts and bleſſings, wherewith God bleſſeth ſuch as are maried, living in true love and faith one to the other. For godly and holy wedlocke hath its comfort and fruite. They have children, their ſubſtance is increaſed: in adverſitie one comforteth the other, in proſperity they reioyce together, 3

gether, and they praise God together.

To these few consequents of matrimonie, all the rest may be referred, even those which we usually recken among the effects of matrimonie. Wherefore I thinke, that I have sufficiently comprehended the whole doctrine of matrimonie, in that which hath bene spoken of marriage, in the causes, the duties, and the consequents thereof.

36 For confirmation, we may adde thereto divers names, by which matrimonie is called among the Greekes and Latins, which signifie divers qualities and properties of mariage.

37 The Grecians call it γάμον: and there is rendered a double reason of this name. Some will have it to be called γάμον, as it were δάμον, of the verbe δαμάζειν, which signifieth *to tame*; because virgines are tamed and made subject to their husbandes. And this is referred to the proper dutie of the woman, which is, to be subject to her husband. Othersome will have it to be so called παρὰ τὸ δεδέσθαι ἀλλήλοις τὸ ζεῦγος, because they that are maried, are fast linked and bound together. This is referred to the forme. For wedlocke is the conjunction and coupling of two, that is to say, one man & one woman. For they are ὁμόζυγοι, that is, such as draw together in one yoke.

To this answereth the Latine word (*Conjugium*) derived from (*jugum*) which is a yoke, wherewith

wherewith the husband and the wife are yoked and tied together: for which cause the Apostle saith, *Draw not the yoke with infidels*, that is, contract no matrimonie with them.

38 But matrimonie is so called of *Mater*, which signifieth a *mother*, because the woman ought especially for this end to be maried, that she may become a mother. And for this cause Adam called his wife Hevah, *Havah*, that is to say, *living*, because she should be the mother of all men living. This is referred to the ende of matrimonie.

39 It is called *Nuptiæ*, and *Connubium* of *Nubendo*, that is to say, of covering, because virgines when they were brought to be maried, did cover themselves for modestie sake, and to give a testimonie of their subjection to their husband. Example whereof we have in Rebecca, Genesis 24.

Let this suffice to be spoken of the second chapter, that is, of the carnall mariage, which we have therefore comprised in sixe membets or parts, that thereby we may as well understād that which shalbe spoken of the spirituall mariage, and that which is taught therof here and there in the Scriptures, as we understand that which hath beene spoken of the carnall mariage. For we will follow the same methode.

CHAP.

CHAP. III.

Wherein is laid open the doctrine of the spirituall mariage, according to the forme of the doctrine of carnall mariage.



Et us come therefore to the third and principall chapter, and let us see how that which hath bin spoken of the carnall mariage, may in those kinde of causes agree to the spirituall mariage which is betweene Christ and the Church.

The first, was of the matter of mariage, that it is *male* and *female*, not simply, but those which are of the same kind and nature.

The matter of the spirituall mariage.

1 In this spirituall mariage, on the one part Christ is in stead of the male, and on the other side, the holy Church is in stead of the female, and indeede in stead of Hevah made of the rib of Adam.

2 For Christ the second Adam, is the head of the *Church*, and the preserver thereof, out of whose side the *Church* was taken, in that sense as I have shewed before.

3 For he maketh the Church fruitful by the seede of his word, and of his holy spirite, cast into

into her minde: and therefore doth worthily deserve the name of a husband.

4 And the Church supplieth the roome of the woman, and of the wife, because shee is subject to Christ, and receiveth the spirituall seed from Christ, and Christ by her helpe begetteth many sonnes unto himselfe. And thus much briefly of the first condition of the lawfull matter in this spirituall matrimony.

5 Againe, for, and according to his humanitie, Christ and the Church are of one and the same kind.

6 For the *Worde* for this cause was made flesh, that is, the sonne of God, was made man, that he might be the true bridegrome of the Church. For it was not meete that this matrimonie should be contracted betweene such persons as were not of the same kinde and nature, as neither can any mans head be of a divers nature and kind from the body.

7 But as (Paul saith) the husband is the head of the wife, and the wife is the body and the flesh of the husband.

8 Therefore, to speake properly and according to the scriptures, *God the father* is not the husband or bridegrome of the Church, neither is the *holy Ghost*, but the *Sonne*, because he alone was made man: but the father gave this spouse unto his sonne, and by his holy spirite hath coupled and joyned her unto

his seruice.

9 Iohn 6. 37. *All that my Father giueth vnto me, shall come to me, &c.* And so saith Iohn Baptist, that Christ is the bridegrome of the Church; and the Apostles every where confirme the same. *I haue betrothed you* (saieth Paul) *to one husband, to present you a pure virgin to Christ.* And the bride in the Apocalyps calleth vpon her bridegrome, and saieth, *Come Lord Iesu, come.*

10 Wherefore, whatsoeuer testimonies we reade in the bookes of the old testament, of the mariage betweene *Iehouah* and betweene the *Church*, as that in the second chapters of Hosea, *I will marrie thee vnto me in faith:* they are al properly to be vnderstood of *Christ*, that is, of the Sonne manifested in the flesh.

11 For the Sonne of God for this cause, that he might be the true bridegrome of the Church, and be of the same nature with her, was so made man, that by nature he was made like vnto vs in all things, sinne onely excepted. And againe, that the Church might also be like vnto him, he regenerateth her, and cleanseth her from sinne, that the body may not be vnlike to the heade, or the heade to the body: but that both the husband and the wife may be one flesh of the same nature and qualitie.

12 Hereby, that is, by this condition, that

the bridegroome must be of the same kinde and nature that the bride is, and must be like unto the bride in all things, except sinne: Wee may easily see what doctrine theirs is, who teach, that the Church hath such a bridegroome, whose body is altogether unlike to the body of the bride: to wit, an invisible body, a body that can not be felt or touched, that is, not limited within any certaine place, but is corporally and substantially present every where.

13 Such a body truely is not of the same kinde with the body of the bride. Therefore such a Christ is not her bridegroome, seeing he is not by nature like in all things to her.

14 Wherefore he that subjecteth himselfe to this false Christ, that worshippeth and adoreth him, and embraceth him for his bridegroome; hee committeth adulterie against the true Christ, who is made like unto us in all things, sinne excepted.

15 But (say they) the same Christ hath his body in heaven limited, visible, and that may be felt, but in earth invisible, &c.

16 I answere, first the scriptures no where describe unto us such a Christ: the Church knoweth none such: nay, it rejecteth any such, against Martian the heretike.

17 Either it is the same body, or a divers bodie, which you say to be invisible, &c. If a diverse, then this Christ is not the

bridegrome of the Church: for the bridegrome of the Church hath a body and a soule altogether of the same nature with the body and with the soule of the Church, that is, like unto us in all things. Againe, the true Christ the bridegrome of the Church hath but one body, which hee tooke of the virgine, in all pointes like unto ours.

18 But if you say that it is one and the same body, but that it is in heaven, and upon earth after a divers manner of being; in heaven circumscriptively, (that is, so cõtained, as that no part of it is extended without the compasse of the heavens) in the bread definitively, (that is, so contained, that a man may point at it and say, here it is) and every where repletively, (that is, filling all places)

19 I answere, first, one and the same thing can not have so many wayes of being.

20 Secondly, hereby also that body shalbe made not to be like ours in all things.

21 For the body of the bride neither ever, or any where was, nor is, nor can be such, that it may be together and at one instant visible and invisible, circumscriptible and incircumscriptible, or may be some where circumscriptively, elsewhere definitively, every where repletively.

22 Wherefore, neither can the true bridegrome of the Church have such a body, as hath

hath incommunicable properties, such properties as cannot be communicated.

23 But if it have such properties, (which yet is impossible) he shall not be the true bridegrome of the Church, but an adulterer, because he is not of the same nature and kinde with the bride.

24 Besides, this body which they say is every where present, but is yet invisible and cannot be seene, &c. either it is a body that hath life, and is indued with a reasonable soule, or it hath no life.

25 If it have no life, then that Christ which consisteth of this body, is not the true bridegrome of the Church, for the body of the true Christ is quickened, hath life and liveth.

26 If it be quickened and have life, either it is quickened by the same soule wherewith that body also which in heaven is limited, is visible, and may be felt is quickened, or by another and a divers soule.

27 If by a divers soule, then hee is not our Christ the bridegrome of the Church: for our Christ consisteth of one soule only, as he consisteth also of one body: of that soule, I say, which went out of his body when he died, & therfore, as then it was not every where (for it was gone out of the body) so neither was it afterwardes being resumed and taken againe, neither is it at any time every where.

28 But if you say, that this invisible body is quickened by the same soule, wherewith that visible bodie is, which is in heaven: this can not be true.

29 The first reason is, because one soule can not be the forme of two, and the same most diverse and contrarie bodies.

30 The second reason is, because the humane soule of our bridegroome, is the forme of a naturall and organicall body: but that body which you feigne and imagine to be everywhere, in circumscriptible, &c. is not a naturall nor an organicall body, &c.

31 Againe, that soule which is in the body of our bridegroome, which is finite and limited in heaven, doth not passe the bounds of its bodie, nor wandreth from its substance. Therefore this invisible bodie, and yet corporall and present every where, can not be quickened and have life given unto it by the same soule, wherewith that visible body in heaven is quickened. Wherefore it can not be the body of our bridegroome, seeing it is not of the same nature and kinde with the body of the spouse.

And let this suffice for the second condition which is required in the lawfull matter of this mariage.

32 The third condition of the matter was, that the man and woman be such, as may consent and agree to the mariage. This can be found

found wanting neither in Christ nor in the
Church: in the Church I say, that is (as I have
alreadie said) in all such as growne to full age
and yeeres of discretion,

3 But infants, although they can not actu-
allie consent by their owne will, yet they agree
thereto and consent by another man and will, that
is to say, by the will of the Church, and of their
parents, who will afterwards consent by their
owne will, when they shall come to yeeres of
discretion.

4 Therefore our heavenly Father, who
hath regenerated them by the blood of Christ
through the operation and power of his holy
spirit, and hath ingrafted them into the body
of his Church, doth also acknowledge them
to be in the bodie of the Church, in token
whereof the flesh of Christ, and doeth not ex-
clude us that are men from this holy wedlock
for the whole Church is the spouse of
Christ. But infants regenerated, are parts of the
Church.

5 For although in deed they are not actu-
allie ioyned to Christ, yet doth the Church
which alreadie is the spouse of
Christ, who they ought to grow unto, enter into mar-
riage by their mother, and as I said
before, Christ acknowledgeth them for his
spouse, both because himselfe agreeth and
also because in their name & behalfe, both his
heavenlie Father is willing, and their parents

according to the flesh doe consent: and further, because he seeth also that they in their time will consent and performe that indeed, which as yet they are not able to doe. Therefore neither is this third condition of the lawfull matter wanting in this mariage.

37 The fourth condition touching the degrees of consanguinitie, hath no place here, and therefore doeth nothing hinder this mariage.

38 The fift condition of the matter also is not needfull, that is, that they be onely two, one man and one woman. For although the faithfull, that is to say, the members of the Church are many and divers, yet they can (when they are all joyned and united into one, by one and the same spirite, and are by the same spirit baptized into one body) therefore the multitude of members is no hinderance, but that they may be all one body, one flesh, and as it were, one man, and therefore one spouse of Christ.

39 For neither doth the multitude of members in the naturall body of Christ make him to have more then one body, neither doe the two natures let, but that he is only one and the same Christ, and therefore one bridegroome.

40 Hee is one Christ because he is onely one person, consisting of one and the same Godhead with the Father and the holy ghost, that is, subsisting in one and the same e-

essence: consisting likewise of one humane soule, and one humane bodie, like unto ours in all things.

43 Therefore he is one Christ, he, I say, who by his onely one and finite bodie sitteth in heaven at the right hand of his father, and him alone and no other the Church hath alwaies acknowledged for her bridegrome.

42 If you devise and attribute to him another bodie, and another soule, he shall nowe no longer be one bridegrome of the Church, but two. But farre be from the Church of Christ this polygamie, that is, this having of moe husbands at once, then one.

43 Therefore by this condition also is appeareth, howe monstrous and blasphemous their opinion is, who in very deede give two husbands to the Church.

44 There was added yet another condition, that is to say, that there must be a caveat, and a regard had, that a godly and faithfull man doe not marie with an ungodly and wicked woman, or that a godly and faithfull woman be nes maried to an ungodly and wicked man. For the Apostle abhorreth that the faithfull drawnes the yoke with infidels.

45 Christ indeed hath washed his Church, whom he would joyne and couple with himselfe from her sinnes, first by his blonde shed upon the crosse, having undoubtedly obtained,

of

of his Father remission and forgiuenesse of sinnes for her, and sanctifying her unto himselfe, by imputing and communicating his owne holines and righteoulnes: afterwardes by the washing of the new birth, he washeth every member of the Church from their sinnes, and sanctifieth them with real and true holinesse, making them holie in deede.

46 But those reliques of sinnes which she hath still remaining in her, partly he doth not impute unto her, and partly he doth diminish and daily more and more take them away, till at length shee be presented unto him all glorious in the kingdome of heaven, without spotte and without wrinkle.

47 Whereupon it followeth, that they are not the spoule of Christ, who are not washed from their sinnes in the bloode of Christ, neither are borne anewe by his spirite.

47 Shee must be created of the rybe of Adam, which should be the wife of Adam: so must shee of necessitie beeing taken out of the side of Christ, from whence issued bloode and water, be washed from her sinnes, and be borne anewe, who must be the wife and spouse of Christ. For God the Father brought no other to Adam then

her, who was created holie of his holie ribbe.

49 And neither did Adam acknowledge and take any other to be his wife, then her who was taken and made of his owne ribbe; neither did the woman acknowledge any other to be her husbande, then him of whose ribbe shee was created holy.

50 So likewise Christ doth not acknowledge any to be his Church, but her onely who was taken out of his side upon the crosse, that is to say, who was washed from her sinnes in his bloode, and was regenerated and made a newe creature. And againe, the true Church in like maner doeth not acknowledge any other to be Christ, and to be her husbande, but him, who according to the flesh was borne of the seede of David in the wombe of the Virgine, who was wrapped in swadling clothes, who did eate and drinke with other, who dwelt among the Gentiles, in Palestine among the Iewes, who suffered for us, who was nayled to the crosse, who dyed, whose side was pierced, out of which came bloode and water, that is to say, the matter of our redemption and regeneration: and therefore out of whose side being deade upon the crosse the whole Church was

ingende-

ingendered and borne.

51 But tell me, this Christ, whose body the Heretikes affirme to be every where in its substance invisible, not to be seene, not to be felt, &c. is it that Christ, out of whose side the Church is sanctified? for such a bodie hath no side, neither left nor right side, it hath no blood, neither is it of the seede of David, nor borne of the Virgine, neither did it suffer, nor was crucified.

52 Therefore as the Church of Christ never hath acknowledged, so neither ought it now to acknowledge such a Christ to be her bridegrome and husband: and she must content her selfe with that Christ, whose bodie is in heaven, and by whose blood she is sanctified and preserved. And thus much for the matter of mariage, whereby it appeareth, if we duely consider the lawefull matter of mariage, that the mariage betweene that Christ, which in his humane nature is in heaven, and betweene the Church, which is partly in heaven, partly on earth, is a true, a lawefull, and a holy mariage.

53 For if any make exception of the Angels, that they also are a part of the Church, and yet are not of the same nature with Christ, because they are neither God, nor men; Hereto I answere; first, that I doubt not, but that they pertaine to the bodie of the Church, because of

that

that testimonie (to let passe others) which the Apostle giveth of them. Hebr. 12. 22. And secondly, although they are not men, as Christ is man, yet they are not altogether of a diverse nature, by reason of the soule of Christ: for as the soule of Christ is a created spirite, so are they created spirits, indued with will and understanding.

54 And yet to speake properly, the mariage is said to be made betweene Christ and betweene the companie of men elected & chosen. For he tooke not Angels (saith the Apostle) into the unitie of his person, but the seede of Abraham. Neither can that be truly said of Christ and of the Angels, which Paul speaketh of him and of the Church, that they *are two in one flesh*, or that they *are one flesh*, seeing the Angels have no flesh. Hebr. 2. 16

55 And yet they also are one with Christ, and are under him, as under the heade. For Christ is also the head of the Angels, Ephes. 1. and Coloss. 2. *Who is the head of all principalities, and powers, &c.* And he giveth to them grace and life, and wisedome, as he doth to all faithfull men. Therefore they cannot be separated from the bodie of the Church. So they also after a certaine manner are the spouse of Christ. Albeit the Scripture doth usually and plainely speake this onely of the companie of men elected and chosen.

56 Neither doth the Apostle in the 5. chapter to the Ephesians, speake of any other mariage then of that, whereof the mariage of Adam and Hevah was a type and figure: but that was a type of that mariage which is betwen Christ and the Church, which is the companie of faithfull men.

The position.

Of the efficiet causes of this spirituall matrimonie.

1 Moreover, as for the efficient causes, I have shewed alreadie that they are three, that is, a triple or threefold consent: the *free consent of the parents*: the *free consent of the bridegrome*: and likewise the *free and voluntarie consent of the bride*. And these three cõsents are not wanting in this our spirituall mariage.

2 For God the Father from before all beginnings, would that the Sonne, taking our flesh into the unitie of his person, should marrie the Church, that is, the whole bodie of the Elect: and againe, that the Church should be maried to Christ, and should be made of two one bodie and one flesh.

3 This his will he hath declared & made manifest, first in the mariage of Adam and Hevah, as it were in a glasse, and figure; as the Apostle doth interpret it, Eph. 5. and consequently in all other lawfull mariages.

4 He hath likewise made it manifest by divers

diuers promises of Christ and of the Church, that they should be joyned into one, which promises are very comonly and often to be found in the bookes of Moses and of the Prophets.

5 And hereto had that covenant relation, especially which he made with Abraham and with his seede, and which he did often renue unto the fathers.

6 But most clearely of all did the Father testifie and make knowne his will, when sending the Angel to Marie, he signified that it was his will that she should conceive & beare a sonne, who should save his people, (that is to say, the Church) from their sinnes, and should remaine in the house of Iacob for ever, and should be our *Immanuel*, that he might be made one flesh with us, and so might be truely God with us.

7 Lastly, he hath manifested and made knowne this his will, by the preaching of the Gospell: that it is his will that we be maried to Christ, and be made one flesh with him: flesh of his flesh, and bones of his bones.

8 Whereunto belong the Sacraments, *Baptisme, and the Supper of the Lord:* by which we are received into the societie and fellowship of Christ, and doe growe together in the same. Therefore the will of the Father is plaine and manifest ynough.

9 The

9 The Sonne also, even from the beginning hath willed the same which the Father willed, and hath manifested his consent altogether by the same meanes which the Father did.

10 This was the voyce of the Sonne to his Church, before he tooke flesh. *I will marie thee unto me in faith, &c.* Hos. 2.

11 But in the Song of Salomon, he would have this mariage with the Church to be most lively described. And in the Proverb. The eternall wisdome, which is λογος, *the Word, the Sonne of God*, saith, that it is his delight to be with the sonnes of men, that is, with his Church.

12 But then especially did he make this his will plainely knowne to all, when taking our flesh uppon him, he became man like unto us in all things, sinne onely excepted. And he confirmed the same by familiar conversation, conversing and living among us, talking familiarly with us, and alwaies doing good to all, despising and rejecting none, no not harlots and publicanes, that he might drawe all unto him by true repentance, and by faith, and might incorporate them into himselfe.

13 But howe could he more plainely and more lively have declared this his wil, then he did, when voluntarily he submitted himselfe to death for the salvation of the Church, and

shed

shed his blood for us, wherewith we might be washed from our sinnes, and might be regenerated and borne againe into a newe creature?

14 For then he did merit and obtaine for the Church remission of sinnes, regeneration, & eternall mariage, to the end that she might be made one flesh with himselfe: & in one word, he purchased for her eternall life, in his eternall and heavenly kingdome. *I will* (saith he) *that where I am, there they also be, who shall beleeve in me*, that is, *who shall be my Spouse.*

15 This will, whereby he willed that which also the Father would, concerning this mariage, is described by the Apostle, in the second chapter to the Philippians, where he exhorteth that *the same minde and affection be in us, that was in Christ Iesus: who when he was in the shape of God, thought it no robberie to be equall with God: but he humbled himselfe and became obedient unto the death.* And in the fifth to the Ephesians, *As Christ loved the Church, and gave himselfe for it, &c. cleansing it by the washing of water thorough the word.*

16 This his will also he doth daily make knowne by the word and preaching of the Gospell, and sealeth it unto us by the Sacraments. Wherefore we cannot doubt of the will also and consent, yea and that a most free consent of the Sonne.

17 But this will of the Sonne is twofolde: one of his divine nature, another of his humane nature. But with both of them he willed, and willeth this mariage with the elect: with one he willed it from before all beginning, with the other he willed it in time, which will is never changed; and it is the will of a created & finite soule, which is together with the bodie in heaven.

18 There remaineth nowe the consent of the Spouse. For unlesse shee also, even every faithfull man, doe freely consent unto this mariage, it is not firme and stable.

19 For mariage (as is shewed before) is a lawfull conjunction of one man and one woman contracted, and comming of a free consent of both parties.

20 Wherefore we then properly say, that this matrimonie is contracted with Christ, when every one by his owne faith, and by his owne will consenteth both to the will of the Father, charging and commaunding that we acknowledge and imbrace Christ for our husbande and bridegrome, and also to the will of the bridegrome inviting us unto himselfe, and calling us by his Apostles, that we may be made one flesh with him.

21 For that saying of the Sonne of God remaineth sure for ever: *I will marrie thee un-*

to me in faith, Hos. 2. And in the third chapter of Saint Iohns Gospell, after that Iohn Baptist had shewed that Christ is the bridegrome of the Church, he exhorted to faith in him, that, by beleeving, every one may be really and in deede joyned, and as it were glued to him, as to his bridegrome, and may live eternally with him. For he that beleeveth in the Sonne, hath eternall life, and he that beleeveth not, the wrath of God abideth upon him. And the Apostle saith, *I have betrothed you to one husbande, to present you a chaste virgine to Christ.* How? even by the faith of the Gospell, wherein Christ offereth himselfe unto us to be our bridegrome, our husband, and our Saviour.

22 Therefore this consent is necessarie to the reall contracting of this marriage with Christ: For by faith we are made one flesh with him, and for that cause Christ is said to dwell by faith in our heartes, Ephesians 2.

23 But from whence is this free consent and will? we have it even from the Father himselfe, who bringeth us to Christ. For he worketh in us both to will and to doe, according to his good will and pleasure, for even he also made both Adam and Hevah to consent together to be married.

24 But this consent can not be but in that

man that is already in ſome ſort regenerate and quickned by the holy Ghoſt.

25 For it is not poſſible, that a good conſent can come from an evill and altogether corrupt and wicked will: as our Saviour Chriſt ſaith, *An evill tree can not bring forth good fruite.*

26 Wherefore we muſt needes confeſſe, that regeneration is begun in thoſe whoſoever they are, that have a true faith, which afterwards is daily more and more perfected by the increaſe of the ſpirit. For what power hath a dead man to doe the workes of life? but to beleeve in Chriſt, and to conſent unto this ſpirituall mariage is a worke of life.

27 Therefore I ſaid alſo before, that by the order of nature, regeneration and the renewing of the heart, is firſt begun in a man by the holy Ghoſt, before that he can with a true aſſent of faith, conſent unto this mariage with Chriſt: as both Adam and Hevah were firſt created, and indued with a living ſoule before that they were joyned in matrimonie.

28 Theſe three therefore, that is to ſay, *the will of God the Father: the will of Chriſt the bridegroome,* and *the voluntarie conſent of every faithfull man,* are truly and properly the efficient cauſes of the ſpirituall mariage.

The inſtrumental cauſes.

29 But the inſtrumentall cauſes are the mini-

ministers of the Gospell; such as was Iohn Baptist, who called himselfe the friende of the bridegrome, and invited us unto the mariage: and such also as the Apostles were; for which cause Paul saith, *I have betrothed you to one husbande, to present you a pure virgine to Christ.*

30 Therefore every man hath then within himselfe a sure and certaine testimonie of this matrimonie contracted, when he feeleth in himselfe a true faith in Christ, whereby he consenteth to the will of the Father, that he may be made one flesh with Christ, according to his word.

31 But here we must note also, that there is required in this mariage, a certain knowledge of the person, with whom we must be married. For there must in no sort be any errour of the person, least we be married to one in steade of another.

32 Wherefore it is needefull for every man to take heede, that he consent to be married onely to the true Christ, whome he certenly knoweth, and not to him whom he knoweth not for a certentie by the word of God to be the true Christ.

33 The holy Scriptures teach us, who is the true Christ, with whome the Father will have us to be coupled in the bond of wedlock, describing him to be true God, of the same es-

sence with the Father: and true man, like unto us in all things, except sinne.

34 But the Scripture no where propoundeth unto us such a Christ, as consisteth of an invisible bodie, a bodie not limited, and which is every where present: neither hath the ancient Church at any time knowne, nor would admit any such.

35 Let the faithfull therefore take heede, that they betroth not themselves to such a Christ, whome many doe imagine to have an invisible bodie; and let us be content with such a Christ as the holy Scriptures doe propounde unto us, such as the Father hath shewed us, saying, *This is my beloved Sonne*: this, this I say, whome Iohn baptized, and upon whome the holy Ghost visibly descended in the shape of a dove.

36 Surely the Father did not shewe us such a Christ, as had an invisible bodie; neither did the holy Ghost descend uppon such a one, neither was any such baptized by Iohn, neither did there issue out of such a bodie water and bloode wherewith we may be washed.

37 And Hierome writing to Pammachius, reckoneth it against Iohn Bishop of Ierusalem among heresies, to say, that the bodie of Christ after his resurrection was made invisible.

38 Away therefore with such a monster, and vaine phantasie, and let our bridegrome be *Christ*, of the same substance with the Father, and of the same substance with his mother, and like to us in all thinges, except sinne.

Of the formall cause.

In the spirituall mariage also, we are thirdly to consider the formall cause, that is, the very conjunction it selfe of Christ & of the Church into one flesh.

And touching this union, wherein the point and issue of this whole treatise consisteth, we are to consider these foure things.

First, what thinges are united; whether our soule onely without the bodie be united onely to the soule of Christ, or whether our flesh also with the flesh of Christ, and so our whole person be joyned with the whole person of Christ. 1

Secondly, if our whole person be united and joyned with the whole person of Christ; then the question is: Seeing Christ consisteth both of a divine nature, and of a humane nature, with whither of them we are first joyned, whether with the divine, or with the humane nature. 2

Thirdly, what manner of union this is? whether substantiall, or accidentall, and beeing onely in imagination? 3

Fourthly, if it be a reall and substantiall 4

union, then how commeth it to passe? Whether doth the flesh of Christ descend invisibly? or, Is it because the substance of the ayre is changed into the flesh of Christ, so that by receiving in the aire, wee receive the flesh? or, Is it because the flesh of Christ is reallie in the ayre, and so is united unto the faithfull? or, by what meanes els is it?

Touching the first doubt, let this be our determination.

The explicatiō of the first questiō.

1 Neither is our soule alone joyned with Christes soule alone, neither our flesh alone, with the flesh alone of Christ: but the whole person of every faithfull man, is truly joyned with the whole person of Christ, and by the bond of this spirituall marriage is coupled and neerely joyned unto him.

2 The first reason is taken from the marriage of Adam and Hevah. The whole person of Adam was coupled with the whole person of Hevah: therefore the whole person of Christ is joyned with the whol person of every faithfull man.

For, that carnall marriage was a type and mysterie of this spirituall marriage: as who say, that that should be spiritually betweene Christ and the Church, which was done carnally betweene them.

3 The Apostle plainlie teacheth, where it is said, *They shall be two in one flesh*, that this respecteth the mysterie of the spirituall marriage betweene Christ and his Church, and is to be understoode of Christ and of the Church. Eph. 5. 31.

But the word *two*, signifieth two persons, two men. Christ is one man and one person, and every faithfull man is another person: and the whole Church is taken in the Scriptures for one person, and one man, (as I have shewed before) and as the Apostle plainly teacheth, Eph. 2. Therefore in this spirituall mariage the whole person of every faithfull man, to wit, his soule and his flesh, is joyned with the whole person of Christ, and is made one with him, one flesh, one man.

4 Further, in Genesis it is said, and so it is cited also by Paul, that *a man shall leave his father, &c. and shall cleave to his wife*: But a man is not onely a soule, nor onely a bodie, but both together: neither doth the wife consist of a bodie alone, nor of a soule alone, but of both together. And the Apostle in this spirituall mariage, by the name of the husband, understandeth Christ, and by the name of wife, understandeth the Church, and therein every faithfull man. Wherefore that it may be a true mariage, the whole person of the faithfull must needes be joyned and gathered together into

one with the whole person of Christ.

5 This hath Christ himselfe also taught, when he was made man: for the whole person of the Sonne of God tooke into the unitie of himselfe, whole man, that is to say, the whole humane nature, not flesh alone, nor the soule alone, but both together. Therefore when he is also united to everie faithfull man, the whole is united to the whole; whole Christ to the whole faithfull man.

6 Christ because he is the husband, therefore the Apostle calleth him also the head and Saviour of the Church; and that because hee deriveth life and salvation into the Church, as into his owne body, and into every member thereof. But Christ is not the head nor Saviour of the Church according to his divine nature only, nor only according to his humane soule and body, but whole Christ in his Godhead, in his soule, and in his flesh, is our head and our Saviour. Neither is the soule alone of the faithful, or the body alone saved by Christ, but both together: that is to say, the whole faithfull man: and no man is made partaker of salvation, but by the union and conjunction which he hath with Christ. Wherefore in this spirituall marriage, whole Christ is coupled with whole man.

7 And because the chiefe & principal question is, not of the union with the Godhead, but

of

of the union of our flesh with the flesh of Christ, especially whilest we are in this world; whilest our flesh is here on earth, and the flesh of Christ in heaven: therefore I will adde peculiar testimonies of the unió of our flesh with the flesh of Christ. Wherfore let this be the sixt argument containing these testimonies.

The unió of our flesh with the flesh of Christ.

The Apostle saith, Ephes. 5. *We are members of his bodie*, that is to say, *of Christes body, bones of his bones; and flesh of his flesh.* This he saith of that conjunction which we have with Christ. Againe, *No man hateth his owne flesh, but nourisheth and cherisheth the same.* And this hee understandeth of Christ towards his Church, that hee doeth cherish the same as his owne flesh. Againe, where it is said, *And they shall be two in one flesh*; He doeth interprete it of Christ, and of the Church, because of that union which the Church hath with Christ. The Apostle therfore meant, that we, not in soule alone, but also in flesh, are united, not only with the godhead, or with the soule of Christ, but also with his flesh; although he be in heaven: he ment, I say, that we are truely united, so that we are made one flesh with him. And he doeth in many places repeate & inculcate the name of *Body*, saying, that we are one body with Christ: and he speaketh of a humane body, from whose head life floweth into the members. Againe, in the first to the Corinthians the 6. chapter, he saith,

v. 30.

v. 29.

31.

That

15. *That our bodies are the members of Chriſt: ſhall I then take the members of Chriſt and make them the members of an harlot?* And in the 6. of Iohn. *unleſſe you ſhall eate the fleſh of the Sonne of man, you ſhall have no life in you.* Theſe and ſuch other teſtimonies doe moſt plainly witneſſe and declare, that the union, which we have with Chriſt, is not only of the ſoule with the ſoule, nor of the fleſh with the Godhead, but of our fleſh alſo with the fleſh of Chriſt: not with that inviſible and infinite fleſh, which can not be ſeene, nor meaſured, nor limited within any certaine place, which the heretikes deviſe and imagine: for how can we be one fleſh and one body with this, when there is no likeneſſe and proportion betwene our fleſh, which is viſible, finite, and limited; and betweene that inviſible fleſh? we are not therefore with this imaginarie fleſh, one fleſh with Chriſt, neither is our fleſh ioyned therwith, but with that which is in heaven, altogether like unto ours, in ſubſtance and nature.

8 The fathers teach the ſame doctrine. It is needleſſe and ſuperfluous to alledge the teſtimonies of all. For it is manifeſt, that they doe all agree with the holy ſcriptures in this, as I ſaid before, eſpecially for the words of our Saviour Chriſt, Iohn 6. *unleſſe you ſhall eate the fleſh of the Sonne of man, you ſhall have no life in you.* Againe, *He that eateth my fleſh, abideth in*

me,

me, and I in him. Likewise, for the wordes of the Apostle, 1. Cor. 10. *The bread which wee breake, is it the communion of the body of the Lord*. that is to say, It is that thing whereby we are received into communion and fellowship with the body of the Lord, and doe grow together into one with him. Therefore all the fathers ioyntlie teach, that the very true flesh of Christ, not that which was feined of the Heretiques to be invisible, &c. but that which is like to ours in all things except sinne, is truly eaten of us in the Supper of the Lorde: and is so eaten, that we whollie grow into one with whole Christ, how great soever we be, being made flesh of his flesh, and bone of his bones. It shall suffice therefore to heare the testimonie of one or two of them.

9 Cyrill upon Iohn in his tenth booke and thirteenth chapter writeth plainely, that Christ dwelleth in us by communication of his flesh, and that wee are his members: and and that even from the wordes which Christ him-selfe spake of the eating of his flesh: *Hee that eateth my flesh, and drinketh my blood abideth in me, and I in him*. And by and by he addeth, *Whereby* (saith he) *we must consider, that Christ is in us, not onely by imitation and by a similitude or likenesse, which is through love, but also even by naturall participation*. Thus saith he: But what meaneth he by *naturall participation?*

ticipation? Not that participation, which is or may be by any naturall meanes, but the true participation of the naturall fleſh of Chriſt, whereby wee are truely made one fleſh and one bodie with Chriſt. Therefore the worde (*naturall*) is to be referred not to the *meanes whereby*, but to the *thing which* is participated, that is, to the naturall fleſh of Chriſt. And thus is refelled that dreame of the invisible fleſh of Chriſt. He ſheweth it more plainly by a ſimilitude or compariſon, ſaying, *For as if a man ſhould mingle waxe melted at the fire with other waxe that is likewiſe melted, ſo that of both may ſeeme to be made but ſome one thing, as ſome one cake: ſo by the communication of the body and blood of Chriſt, Chriſt himſelfe dwelleth in us and we in him.* Theſe are Cyrils words.

10 A ſimilitude (as they ſay) runneth not on foure feete, it holdeth not in every point: for it is very ſure and certaine, that neither our bodie nor the bodie of Chriſt is diſſolved and melted, that they may be united together. And therefore there is no cauſe why any man ſhould hereupon imagine and thinke that there is any naturall touching, by meanes whereof the fleſh of Chriſt is ſo united to our fleſh, as the waxe is united to the waxe. For Cyrill in plaine wordes teacheth in this chapter and elſewhere alwaies, that this union is made by faith: as wee are taught in the ſixth

chapter

chapter of Saint Iohns Gospell, and the Apostle hath expressed it Ephes. 3. saying, that *Christ dwelleth in our hearts by faith*. Nowe it is all one to say, that Christ is in us, and that he abideth in us, and to say, Christ dwelleth in our hearts: and the Apostle teacheth, that he dwelleth by faith. Hee is therefore in us, and abideth in us, and is united to us, and therefore is also eaten by faith. Wherefore all naturall touching is to be utterlie excluded.

11 Neither also by this similitude of the waxe are wee to imagine any corporall presence of the flesh of Christ, as though that can not be united to our flesh, unlesse it be carnally and really present, even as the waxe is present to the waxe. For this presence doeth Cyrill with other of the fathers everie where oppugne and gainsay, who teach, that the flesh of Christ, or that Christ in his flesh is in heaven, and doth abide in heaven, and is not on earth in the same manner of being, as he is in heaven.

12 Reade the same Cyrill upon Iohn, lib. 11. cap. 21. expounding those wordes of Christ in the 17. of Iohn: *While I was with them in the world, I kept them in thy name: but now I come to thee* (that is, into heaven, for the father is said to dwel in heaue) there Cyril writeth

teth thus. *The disciples thought that the absence of Christ, I meane as he was man, (for that is everie where) would be the cause of many inconveniences unto them, seeing hee was not present, that might deliver them from all evil: but it behooved them who were afterwards made the lights of the world, to consider and behold not the flesh of Christ alone, but also his Deitie: which, albeit we can not see and behold it with our eyes, is yet nevertheless present in great power: neither is their any thing able to hinder and let it to fill all places, and to doe whatsoever it will. For the divine nature is not circumscribed and limited within any one place.* (as if he had saide, in such sort as the humane nature is.) Hee addeth, *Wherefore, seeing that Christ is truely God and man, they ought to have understood and conserved thus much, that in the unspeakable and wonderfull power of his Godhead he will alwaies be present with them, although he were absent in his flesh. For therefore he himselfe also saide before: Holy father, keepe them in thy name, which thou hast given unto me: plainly signifying, that they are and may be preserved and kept by meanes of his Godhead, not by presence of his flesh.* All these are Cyrils words, which hee doth expound more plainely in the rest of his treatise following, where he hath also this not to be omitted, that *Whatsoever things are proper unto God, they can not be done by any other thing then that which is substantiallie God.* His

wordes

words are these. *For nothing vnlesse it be substantiall vnto God can doe those things which are the proper workes of God.* Now to be every where present in his owne substance: is not this onely proper to God?

13 Read also the 22 chapter, where hee beateth upon this point, that Christ as hee is man, is absent from us; but only as he is God is present with us and filleth all places. By all which it is very plaine, that Cyrill by that similitude of the waxe, and by that naturall participation, did meane nothing lesse, then to teach, that the flesh of Christ is united unto us, and communicated by any corporall and bodily presence, or by any carnall touching, whether visible or invisible: seeing he teacheth everie where that this is done by a spirituall presence, and by a spirituall touching, that is, by faith: of which spirituall touching Christ saith, *Some bodie hath touched me.*

14 What then did Christ meane by that similitude of the waxe? Nothing else, but that as the waxe is in very deed incorporated into the waxe, so that of two, there is made but one masse or cake of waxe: so wee also are truly and in very deed incorporated into Christ himselfe, and so verilie our flesh is incorporated into the flesh of Christ, so that of two there is made but one flesh, according to that; *They shall be two in one flesh*: which the Apostle doeth

interprete of the mariage betweene Christ & the Church. The words therefore of Cyrill are not to be wrested to the manner of the union, but wee must understand them of the things which are united, and that our flesh and the flesh of Christ, nay, we wholly and with whole Christ are truly & in very deed united together.

15 But the manner is spirituall; because this union and incorporation is made by the spirit of Christ, and by our faith, as we shall afterwards shew: And that it is so (as we have saide) is apparant and manifest by the scope and drift of Cyrill in that thirteenth chapter of the tenth booke. For he wrote against them, who sayde, that by the name of the vine, whereof we are the branches, was to be understood only the deitie of Christ: and therefore that we are not ingrafted into the true flesh of Christ, but onely into his Godhead: against which Cyrill sheweth, that we are nevertheless truly and really ingrafted and incorporated into the true flesh of Christ, although he be in heaven absent from us: and this he proveth especially by the mysterie of the supper of the Lorde, where Christ giveth unto us his owne true flesh to be eaten, and saith, *He that eateth my flesh abideth in me. &c.* But how is his flesh eaten? By faith: as Christ there in the sixt of Iohn teacheth. For there is no difference to be made betwixt the manner howe he is eaten, and

the

the manner how he is in us, seeing he is therefore in us, because he is eaten of us.

16 Hyllarie teacheth altogether the same doctrine in his eighth booke of the Trinitie, a little from the beginning, where he sheweth, how the father and the Sonne are one, that is, by unitie of nature and essence. There also he teacheth, that the unitie, whereby the faithfull were and are one in Christ, is made indeed by faith, but yet that it is naturall: and that because our naturall flesh is united with the naturall flesh of Christ: and thus in the 141 page he concludeth from the supper of the Lord in these words: *We speake foolishly and wickedly, unlesse we learne of him, whatsoever we speake of the naturall veritie of Christ in us.* Let them note these wordes who dispute of the flesh of Christ, and of the personall union, but not according to the wordes of Christ, for hee himselfe saieth: *My flesh is meate indeede, and my bloode is drinke indeede. Hee that eateth my flesh and drinketh my blood, abideth in me and I in him.* There is now no doubt left of the trueth of his flesh and blood: for both by the testimonie of the Lorde himselfe, and as wee also doe certainly beleeve, it is flesh indeede, and it is blood indeed. And this beeing taken and received into us, maketh us to be in Christ and Christ in us. Is not this truth? They indeede shall finde it not to be true, who denie that

Iesus Christ is true God. He is therefore in us by his flesh, and we are in him, whilest with himselfe he is in God, that which we are.

17 A little after hee calleth this union, which we have with Christ, naturall, and hee proveth it, saying, *And that this unitie is naturall in us, he himselfe witnesseth in this sort: Hee that eateth my flesh and drinketh my blood, abideth in me and I in him. For not any one shall be in him, but he in whome he himselfe will be: having onely his flesh assumpted and taken into himselfe, who hath eaten his.*

18 It is therefore evident also by Hillarie, that our true and naturall flesh is joyned with the true and naturall flesh of Christ in this spirituall mariage whereof we speake.

18 So writeth Leo the first. *For the participation of his bodie worketh this, that we passe into that which we eate, that is, into his flesh, who was made our flesh.* These are his words. Christ indeed was made our true and naturall flesh: therfore we also passe into his naturall flesh, and doe eate his naturall flesh.

19 But how passe wee? with our bodily feete? or by transferring this flesh into the flesh of Christ? Nothing lesse, but by spirit & faith. Therefore neither doe wee eate the flesh of Christ with the mouth of our bodie. For even so and after the same manner doe wee eate the flesh of Christ, as we doe passe and

goe

goe into it, and as we abide in him, and he in us: for Christ joyneth both together, saying, *He that eateth my flesh abideth in me, and I in him.*

20 Now the summe of all is this, that as wee eate the true and naturall flesh of Christ, so we are united to the true flesh of Christ. And againe, as we are united to the true and naturall flesh of Christ, so we doe also eate his naturall flesh. These are equivalent and all one.

21 But when wee are united to the flesh and body of Christ, we are made (as Cyrill, or rather as the Apostle saith to the Ephesians) one bodie with him and one flesh.

Therefore, by this most certen, most plaine, and evident doctrine is refelled that heresie of the old heretikes, and which seemeth now againe to be renued by many, touching the invisible flesh of Christ, incircumscriptible, and every where present.

For neither doe we passe into this flesh (as Leo speaketh) neither (as Cyrill, and before him the Apostle saith) are we made one body with this flesh: neither are we made one flesh therewith: neither did Christ take this in the wombe of the virgine into the unitie of the person: neither was this crucified for us: neither is it naturall flesh like unto ours. Therfore neither doe wee eate this in the supper,

neither are wee incorporated and made one body therwith, but with that naturall flesh (as the fathers speake) which is in heaven.

22 Besides, we are not united but to a lively and quickening flesh: and this is the ende why we are united thereto, that beeing quickened thereby, we may live eternally. But the flesh of Christ is not a quickening flesh of it selfe, but only so farre forth as it was taken of the Sonne of God into the unitie of the person. And who dare say that such flesh as hath no similitude and likenesse with ours, was taken of the Sonne of God into the unitie of the person? were not this to denie the *Word* to be made true man?

This first chapter therefore is of no small waight and importance, which wee have taken in hand to expound touching our union with Christ, which is the formall cause of this spirituall marriage. Wherefore we must diligently hold fast this doctrine: that in this holie wedlocke wee whollie are incorporated and joyned with whole Christ, and so without doubt our soule is joyned with the soule of Christ, and our naturall flesh with the flesh of Christ, and therefore like unto ours in all things, sinne only excepted.

The second question was this. Seeing

that Christ consisteth of a divine and humane nature together, of the word and flesh, with whether is a faithfull man in a certaine order of nature, first joyned, with the humane or with the divine nature?

The explication of the second question.

This question is not without cause expounded. For as some denied (as by Cyrill it appeareth) that wee are joyned with the humane nature of Christ, as the branches are with the vine; and did affirme and defend, that wee are onely grafted into his deitie: so among those also which graunt and confesse that wee are joyned with the whole person of Christ, there have not beene wanting such as thought that wee are first joyned with his divine nature, and afterwardes to his humane nature: or first to the *Worde*, and then after that to his flesh; and this they imagined (besides other reasons which they had) because the *Worde* is neerer unto us, seeing it is every where, then the flesh is, which is in heaven. But this reason is no reason. If this union were made by any naturall meanes, it might have some shewe; but seeing it is wrought by the holy Ghost, and by faith (as we shall afterwards declare) and the spirite doeth as well unite unto us thinges farre of, as things neere us, and faith also doeth as well apprehende thinges absent

as things preſent: there is no let, but that wee may as wel be joyned to the fleſh of Chriſt, as to the word. We muſt therefore conſider rather in what order both God propoundeth Chriſt unto us in the ſcriptures, and our faith doeth apprehend him: and ſo, to whether our mind, and by conſequent our fleſh, is firſt joyned, whether to the worde or to the fleſh?

Let this be our determination.

1 A faithfull man is firſt joyned to the fleſh of Chriſt, and then afterwardes by the fleſh, he is joyned to the word it ſelfe, or to the Godhead.

2 The reaſon is taken from knowledge. As it is with knowledge and the underſtanding of the minde, ſo is it alſo with voluntarie uniting and coupling. For the will followeth knowledge, and ſo far forth chooſeth, willeth, and embraceth any thing, and uniteth it ſelfe thereto, as it doth throughlie underſtand and knowe the ſame. For it alwayes deſireth not unknown but known good. But we do firſt and ſooner apprehend & know Chriſt propounded in the word of God as he is man, then as he is God. Therefore in a certaine order of nature, and of the actions of the minde and of faith, wee are firſt united to the fleſh of Chriſt,

and

and by that to his deitie, and so to his whole person.

2 I easily proove the second part of this reason out of the holy Scriptures: namely, that we doe first and sooner apprehende and know Christ propounded in the word of God, as he is man, then as he is God.

For, when God in the beginning of the world did promise a Redeemer, he promised and propounded him immediatly, as the seede of the woman, that is, as man, Gen. 3. *Her seede* v. 15.
(that is, the seede of the woman) *shall bruise thy head.* So promised he also to Abraham: *In thy seede shall the nations be blessed.* So said Moses: *He shall raise up a Prophet of thy brethren.* And so the Sonne himselfe did immediately exhibite himselfe unto the fathers, to be seene of them in the forme of a humane bodie: and did afterwards declare himselfe to be the Angel of the Lorde, even the Lorde himselfe: so was he promised and propounded by the Prophets, first as man, as the seede of David, and then afterwardes as *Iehovah*, as Lorde and God.

In the seventh of Esay, first, *Behold* (saith the v. 14.
Prophet) *a virgine shall conceive a sonne*: and in the second place he addeth, *And he shall be called Immanuel*: So likewise Ieremie in the 23. of his prophecie: *Behold the daies shal come,* v. 5. 6.
that I will raise unto David a righteous branch:

and

and he addeth afterwards, *And this is his name whereby they shall call him, The Lord our righteousnesse.*

Runne over all the Prophets, and thou shalt see, that Christ was alwaies propounded to them in this same order, and likewise by the Prophets to the Church.

The Evangelist *Matthewe* doth the like. For, first he propoundeth Christ as man, the sonne of Abraham, and the sonne of David: and at length, citing the prophecie of Esay, he calleth him *Immanuel*, and doth interprete it, saying, which is *God with us*. The same doth *Marke* and *Luke* also, who diligently describeth the whole genealogie of Christ as hee is man, and afterwardes sheweth by his miracles and other arguments, that hee is also perfect God.

4 If you object Iohn, who beginneth with his Godheade, saying, *In the beginning was the Worde, &c.* and at length, speaking of his humanitie, addeth, *And the Word was made flesh*: the answere is readie, that he did it for this ende, because the other Evangelists had laboured rather in describing his humane nature, then his divine; to shewe that he is that Messias the sonne of David, which had beene promised by the Prophets: therefore Iohn resting contented

ted with that doctrine which the other Evangelists had fully set downe, touching the humane nature of Christ, comprised his incarnation in one word, having first shewed his true and eternall Godhead.

Yet when he speaketh of the knowledge of Christ, he sheweth that both he himselfe and others knewe him first as man, afterwardes as God: for thus he saith, *And he dwelt among us* (to wit, as man) *and we sawe his glorie.* We sawe, that is, we knewe it even by miracles and by other testimonies and effects. Ioh. 1. 14.

And in his Epistle, he teacheth the same, saying, *Which we have seene, and heard, and our handes have handled of the word of life, &c.* First therefore they knewe him as man, and afterwards as God. 1. Ioh. 1. 1.

The Apostle, Rom. 1. keepeth the same order, and teacheth that this is the order of the Gospell which he preached, saying, that he was set apart to preach the Gospell of God, which he had promised before concerning his Sonne. What sonne? first saith he, *made of the seede of David according to the flesh* (behold Christ as man) *but declared to be the Sonne of God touching the Spirite of sanctification:* beholde Christ as God. And it is certaine that Christ therefore being made man, did first declare himselfe to be man, and after- Rom. 1. 3. v.

afterwards to be the onely begotten Sonne of God, and therefore God. And ſo the Apoſtle, 1. Tim. 3. 16. *God* (ſaith he) *is manifeſted in the fleſh*: that is, firſt he declared himſelfe to be fleſh, that is to ſay, true man: afterwards by the fleſh and in the fleſh, he manifeſted himſelfe to be God: and therefore he addeth, *Is juſtified in the ſpirite.*

5 Wherefore there is no doubt, but that this order in promiſing, in deſcribing, in propounding, and in manifeſting of Chriſt, was obſerved in the holy Scriptures of the fathers, of the Prophets, of Chriſt himſelfe, of the Evangeliſts, and Apoſtles; that firſt the knowledge of his humane nature went before, and then followed the knowledge of his divine nature. And if we know Chriſt, and our minde doe apprehend him in the ſame order, as he is propoſided in the holy Scriptures to be known, it is very plaine that Chriſt is knowne of every faithfull man, firſt as man, and then as God: and therefore we are firſt united alſo by faith unto his fleſh, which in the firſt place we doe apprehend, and afterwards by his fleſh we are united unto his Godhead.

6 No man can be united to God, but by a Mediatour. And albeit Chriſt is a Mediatour, not onely as he is the ſonne of man, and true man, but alſo as he is the Sonne of God, true God of true God: yet that by which Chriſt

was

was made a Mediatour, and in which he performed the chiefe duties of a Mediatour, and wherein he declared himselfe to be our Mediatour, is his humane nature taken into the unitie of his person.

7 Therfore of, and for this chiefe and principall part, the Apostle said, *The Mediatour betweene God and man, the man Christ Iesus.* In which place, he calleth Christ the Mediatour *Man*, by an excellent prerogative, because in his humane flesh, he performed the dutie of a Mediatour. 1. Tim. 2. 5.

8 As therefore we are not united to God, but by a Mediatour: so neither are we united to the Godhead of Christ, but by his flesh, wherein he perfotmed the dutie of a Mediatour.

9 Hereto belong these sayings, *No man commeth to the Father, but by me. I am the way, &c.* Againe, whereas to Philip, saying, *Shew us thy Father*, he answered, *He that seeth me, seeth also my Father.* He spake of himselfe, as he was man, the humane nature beeing taken into the unitie of the divine person of God, in which man, as in a glasse, the whole nature and goodnesse of the Father did shine and shewe it selfe. Ioh. 14. 6. Ioh. 14. 9.

10 Therefore we cannot enter into the Godhead also of Christ, which is one and the same with the Godheade of the Father, but

by

by his flesh.

11 And no man ascendeth to God, and is united to God but by Christ the Mediatour, and that by his flesh (as is shewed before:) so God also doth communicate nothing with us, but by the same Mediatour, & that by his flesh. And the reason is, because even in his flesh our redemption was wrought, sinne was destroied, the devill was vanquished, death was overcome, and eternall life obtained.

12 Although therefore our whole salvation and life doe depend on the fulnesse of the Godhead, which is in Christ: yet it is not communicated unto us but in the flesh, and by the flesh of Christ. Therefore saith Christ, *Except you shall eate the flesh of the Sonne of man, you shall have no life in you.* Againe, *He that eateth my flesh, dwelleth in me, and I in him.*

13 For the Godheade is as a fountaine whence all good things, life, and salvation doe flow: but his flesh and his humanitie is, as it were, the channell by which all these good things, and all graces are derived and brought unto us.

14 unlesse therefore a man doe apprehend and lay holde of this channell, and be united thereunto, he cannot possibly be made partaker of the waters which spring and flow from the fountaine.

15 Hereto belongeth that which the Apo-

stle

He teacheth, Rom. 5. saying, *As by one mã ſinne entred into the world, &c. ſo by one man righteouſnes hath abounded to many.* v. 12.

16 That righteouſnes is the righteouſnes of God (as the Apoſtle ſaith) for both it is his, and it is from him who is true God. But it is not communicated unto the faithfull, but by him being man, and by his fleſh. So doth that alſo belong hereto which the Apoſtle ſaith, 1. Cor. 15. *By man came death, and by man came the reſurrection of the deade.* Alſo that, *My fleſh is meate indeede.* Againe, *His blood cleanſeth us from all ſinne.* And likewiſe that, *He hath waſhed us in his bloode.* And other ſuch like.

17 Surely by the corrupt fleſh of Adam, ſinne and death is ſpread over all: ſo alſo by the fleſh of Chriſt ſanctified, and united to the eternall Godhead inſeparably to the unitie of the perſon, righteouſnes and life is communicated unto us.

18 God was not wont to give his oracles, nor to heare the prayers of the people, nor to communicate his grace, but out of the arke of the Covenant, and by that viſible arke, and by that viſible Mercie-ſeat. But in the arke were myſteries hidden.

19 The fleſh of Chriſt is the arke wherein dwelleth all the fulneſſe of the Godhead corporally: by that, and from that, are all heavenly good things communicated and given unto us.

20 As

20 As therefore it was the peoples duetie to come to the visible arke, and there to wait and looke for the grace of God: so let no man hope for the grace of God, except he come to Christ visible man, and eate his visible flesh, and doe incorporate the same into himselfe by faith.

21 Wherefore it is clearer then the day light, that a man cannot be united to the Godhead of Christ, except he be joyned to his humanitie, and to his flesh. For the flesh of Christ is the instrument of the Godhead, but it is this instrument onely, beeing taken and joyned inseparably into the unitie of the person.

22 This whole doctrine is very lively to be seene in the Sacraments, as it were in most cleere looking glasses.

23 There are two things in every Sacrament: *the visible signe, and the invisible grace:* the earthly thing, and the heavenly. He that bringeth faith receiveth both.

24 But in what order? Even in the same, as they are propounded of God: by the signe we receive the thing signified: and by the earthly thing, we receive the heavenly thing: for God by the one doth offer the other.

25 As therefore by a certaine order of the heavenly dispensation, first the signe is received, and then in the signe, and by the signe, the

thing

thing signified: so thou must first be united to the visible flesh of Christ, and by that afterwards to his Godhead, if thou wilt be made partaker of his grace. Ioh. 6. *He that eateth my flesh dwelleth in me, &c.* Againe, *Except you shall eate the flesh of the Sonne of man, &c.*

26 Hereby also is refelled that doting of the invisible flesh of Christ. For that a man may have life in himselfe, he must needes eate the flesh of Christ, that flesh, I say, which was taken into the unitie of the person; for no other is able to give life: and this also is not able to give life by any other meanes, then because and so farforth onely as it was taken into the unitie of the person of God. But the invisible flesh, which is every where present, and not circumscriptible, or limited within any certen place, was not taken into the unitie of the person: for then should not Christ be true man like unto us in all thinges, except sinne: Therefore it is no quickning flesh able to give life, neither are we united thereunto. Wherefore we must abandon this imaginarie and invisible flesh, and give no place unto it: and let us be united to the true and visible flesh of Christ, by which alone all heavenly treasures, salvation, and life is communicated unto us.

The vse of this doctrine is great, and it is this: that in the exercise of faith and godli-

nesse we fasten the eyes of our minde immediately and first of all upon the humane flesh of Iesus Christ, as it were upon the vayle, by which the entrance was into the *Sancta Sanctorum*, the most holy place, where the glorie of God shined: and then after that enter, as it were, into the Sanctuarie it selfe to behold his deitie.

The third question.

What manner of union this is.

The third question. This question dependeth on the former: and it is propounded against two kinds of men. First, against those who thinke, that this is not a true and reall union, but an union onely in imagination, because forsooth it is no otherwise wrought, then by a certaine apprehension of the minde, even as we doe also conceive in the minde, and comprehend in imagination other things and substances by such resemblances, as may represent the same to our understanding, and not because they are truly and indeede united unto us. The second kinde of men, are those, who hold, that this is no otherwise a true and reall union, then as it is made by participation of the spirituall gifts and grace of Christ, without communicating of the substance of the flesh of Christ; as we

may

may be said to be united with the fire, or with the sunne, onely by participation of the heat thereof. Against both these opinions, let this be our determination of the question propounded.

1

The union of us with Christ, and of Christ with us, is essentiall and substantiall, it is a true and reall union.

2 It is substantiall, because the very substances of the flesh of Christ & of our flesh, of the person of Christ and of our persons, are united: and not because we are partakers onely of the fruits which come from Christ, seeing we cannot be partakers of them, except we be partakers of the substance of Christ.

3 I call it true and reall, because we are united with Christ, not in imagination alone, but in truth and in very deede, and beeing united, we doe more and more grow together into one bodie, yet not by any naturall, but by a spirituall and supernaturall meanes, as shall afterwards be shewed.

4 All this is cleare and manifest: first by that similitude of carnall mariage which the Apostle useth; *They shall be two in one flesh.* Surely the union of man and wife is substantiall, because two persons are united. And it is true and reall, because they are united into one true

flesh; and are alwaies indeede one flesh. How? by meanes of the mariage bonde, wherewith by the ordinance of God, they are tied and bound together.

5 Out of which similitude, we may gather this also, that albeit the flesh of Christ is in heaven, and ours is here on earth, yet this distance of places doth no whit hinder and let the true and reall conjunction of our flesh with his flesh. As likewise though the husband be abroad in the market, and the wife at home, yet the distance of places doth not hinder them to be still united into one flesh, and so to be one flesh.

6 *Secondly*, the Apostle doth yet more plainely declare and teach this essentiall and true and reall union, by another similitude which he useth in the same chap. & els where very often. The similitude is of the head and the members. Christ, saith he, is the head of the Church: we are his bodie and members: Nowe the union of the members with the heade, and of one with the other, is substantiall, is a true, and reall union.

7 Whereby also we are given to understād, that we cā not possibly be partakers of the fruits of Christs death and passion, and of his gifts & grace, without the true and reall participation of the very flesh of Christ. For the members beeing pulled from the head, can not receive thence

thence motion, life, juyce, and nourishment.

8 *Thirdly*, the same is confirmed by a similitude of the living foundation, and likewise of the living stones built upon that foundation: which for the reall and true substantiall joyning which they have with the foundation, doe still increase till they grow up into an holy temple in the Lord.

9 Whereunto that also hath relation, that Christ often called himselfe the foundation, upon which he buildeth his Church. Matt. 16.

10 *Fourthly*, the same Christ hath lively expressed and set forth this reall conjunction and incorporation by a similitude of the vine and the branches. *I am the vine* (saith he, Ioh. 15.) *and you are the branches: As the branch can not beare fruit of it selfe unlesse it abide in the vine, no more can you, except you abide in me.* What is more plaine and evident by this similitude, then that we are truly and really ingrafted into Christ?

11 Hereto belongeth that also which the Apostle writeth to the Rom. of the olive, and the boughes grafted thereinto.

12 The same doctrine is thereby also confirmed, that Christ hath expressed this union by the words of eating his flesh, and drinking his bloode. Ioh. 6. *He that eateth my flesh, &c.* Is not the meate and the drinke substantially and really united into him, who eateth and

drinketh the same? Yes verily: and that so, as of the meat that is eaten, and of him that eateth the meat, there is made one substance. Neither can meate and drinke give life, unlesse in their substance they be really united to him that eateth and drinketh.

13 Hereupon Cyril and other of the fathers said, that Christ dwelleth corporally and naturally in us. Which words we have shewed a litle before how they are to be understood: that is to say, not of the manner howe Christ dwelleth in us, as though he were in us in any naturall and fleshly manner, but of the thing whereto we are united. For we are united to the true and naturall bodie of Christ, & that by a true & real union, but yet by the Spirite and by faith.

14 For the drift and purpose of the fathers was to set down & teach this, that we, so many as are faithfull, are united not onely to the Godhead of Christ, by consent of his will, and by a certaine similitude and likenesse, (as the heretikes did affirme) but also to his naturall flesh and bodie: and that thereby our flesh is nourished to eternall life.

15 For the Heretikes said, that the flesh of Christ after his resurrection was now no longer necessarie or needefull, the mysterie of our redemption being already finished & wrought therein: and therfore seeing it is no longer profitable to us, either that it is vanished away, or

els

els is changed into the Godhead.

16 On the other side, Cyril and other of the fathers shewed that the use thereof is perpetuall: and this they prooved plainely by the words of Christ, Iohn 6. *Except you shall eate the flesh of the Sonne of man, you shall have no life in you.*

17 And therefore that Christ doth still retaine his naturall flesh, and doth imprint the virtue & efficacie, & as it were the image thereof, into our flesh, by communicating his holinesse with us, whereby we are made flesh of his flesh, and bones of his bones: also that he doth by the holy Ghost ingraffe our flesh into his flesh, & so quickneth our flesh by his flesh: and againe, that the father doth communicate unto us nothing concerning salvation, but by the flesh of Christ truely and really communicated with us; and this they have prooved especially by the mysterie of the Supper of the Lord.

18 For as the bread is really and truly united unto us eating the same: so also is the flesh of Christ truly and in very deede united unto us who eate the same.

19 But yet there is great oddes & differēce in the manner: for the bodily meat both is eatē with the bodily mouth, & is united unto us by bodily meanes: but we doe eate and incorporate into us the spiritual meat, that is to say, the

true flesh of Christ spiritually, and we are united thereto by faith, and by the holy Ghost. Thus the fathers taught.

20 I suppose therefore it is cleere and manifest, both by those places and similitudes of the holy Scriptures, and also by the testimonie of the fathers, that our union with Christ is essentiall, and substantiall, and true, and reall, so that we are truly made one body with him, because Christ the bridegrome, and the Church being the bride, are two in one flesh.

21 Where againe also is refuted that fond imagination of the invisible and impalpable flesh of Christ, which can neither be seene nor felt. For the Church is not made one body with this flesh, but with that naturall flesh which is in heaven. The husband shall cleave to his wife, and they shall be two in one flesh, that is, Christ in that his naturall flesh is joyned to the Church, and to the flesh of every faithful man, and so by the vertue of this mariage, there is made of two one flesh. Therefore the flesh of the bride cannot be unlike in its substance to the flesh of her bridegrome, if they be one flesh.

22 But what likenesse can there be betweene our flesh, and that imaginarie invisible flesh?

23 Wherefore even by this also, that our union with Christ is substantial & real, it is manifestly

festly prooved that we neither are nor can be united with this invisible flesh: but only with that which is like unto ours in nature and substance, and hath made ours like unto it selfe in holinesse and righteousnes.

And thus much of the third question: now followeth the fourth and last, of the manner how this union is made.

Because this union is made at the preaching of the Gospell in *Baptisme*, and in the *Supper of the Lorde*, therefore there are divers answeres made to this question. All confesse, that it is made at the preaching of the Gospell by faith alone: I say, an effectuall faith: neither is there any great controversie of the manner how it is made in baptisme: but there is no man ignorant how great contention there is, even among those, that professe Christ, of the manner how we are united to the flesh of Christ, and the flesh of Christ is united to us in the Supper of the Lord.

The Papists hold, that besides that we are united by faith, we are also united in a bodily and very naturall manner: because say they, the substance of bread is changed into the substance of the body of Christ: and so, as the accidents of bread and wine are received with the mouth and conveyed into the belly: so also together

together with them the very true substance of the body of Christ is received with the mouth of the body.

The Lutheranes also teach, that he is received in the same manner: for although they do not graunt *Transsubstantion*; yet they defend *Consubstantiation*. Therefore they also can not teach otherwise, then that it is received with the mouth of the body: and therefore that this union is made corporally, that is to say, in a bodily manner, which they go about to confirme, as by other arguments, so also by some sayings of the fathers, but yet wrested & mis-understood: as by that saying of Cyrill upon Iohn, whereof I spake before: of which judgement and opinion other also of the fathers are: that is to say, That Christ doth dwell in us by his body, naturally, bodily, and by naturall participation. Yea and the Vbiquitaries also, who affirme that the body of Christ is every where present, doe labour to establish and proove their ubiquitie by the same. But how foullie they abuse those sayings, it is apparant & manifest even by the places themselves.

First, because all the fathers doe plainly and constantly teach, that Christ according to his flesh dwelleth not in us, but according to his Godhead: that is to say, not by any carnall and fleshlie presence, but by the presence of his Godhead. Againe, *By that which he is man,*

he

he is onely in heaven: and by that which he is God, he is with us here upon earth even to the ende of the world. And alwaies to the absence of the bodie of Christ, they oppose the presence of his spirite and Godhead. Who so readeth the fathers shall finde this in them. Therefore they never meant, that the flesh of Christ is united to us here on earth naturally and corporally, that is, by any naturall and bodily meanes.

Secondly, the places of Scripture which those fathers use to confirme their saying of our naturall union with Christ, doe plainly teach in what sense the fathers so spake. The places are Iohn 6. *He that eateth my flesh, &c.* There Christ expressely speaketh of the meanes by faith, and condemneth carnall and fleshlie eating. There is an other place, Iohn 15. *I am the vine, &c.* there likewise hee speaketh of the meanes by faith. There is also a place, 1. Cor. 10. of the communion and fellowship which wee have with Christ: And there the Apostle teacheth, that we have the same communion and fellowshippe with the whole body of the Church, which wee have with Christ our head. But it is certaine and evident, that we are not united one with another in a bodily maner.

Thirdly, the same is evident, because the fathers teach that Christ is united to us, & that we are incorporated into him aswell in baptisme as in

the Supper of the Lord.

And it is evident, that there this union is not made in a bodily manner.

Laſtly, It is verie manifeſt even by them, againſt whome the fathers wrote thus: for they did not write againſt thoſe that taught that Chriſt is apprehended and received by faith alone, but againſt the Eutychians, who affirmed that the fleſh of Chriſt, after his reſurrectiō either vaniſhed away, or was ſwallowed up of the godhead, becauſe now it was no longer needfull or profitable for us: & therefore they ſaide, that we are joyned with his Godhead alone, and that thereby alone he dwelleth in us. On the other ſide the fathers taught, that Chriſt ſtill retaineth his fleſh, and that we are united hereto, and that Chriſt by that dwelleth in us, but by the bond of the ſpirite and of faith: otherwiſe, whole Chriſt dwelleth in us, Epheſ. 3.

Therefore, whereas they ſaide, that Chriſt dwelleth in us naturally and bodily: that muſt be underſtood not of the manner how, but of the thing which is received, and whereby Chriſt dwelleth in us: even in his owne naturall and true body.

Let this therefore be our determination to the queſtion.

1 The union whereby wee are united and joyned in our flesh and soule with the flesh of Christ, and that more is, with Christ into one flesh, is made by the holy Ghost, and by faith.

2 For the true and right understanding hereof, we must call to minde that which hath beene spoken before of the efficient cause of marriage. For wee have shewed that marriage is properly contracted by the consent of both parties, and wee have also shewed that marriage is the verie conjunction it selfe of man and woman, whereby two are made into one flesh, or, one flesh. Christ hath effectually manifested unto us his consent, by pouring his spirit into our heartes. For by this spirit he maketh us to feele and understande that he indeed is willing, and that agreeably to his fathers will also, to be our husband, and so our head and preserver.

3 And we againe consent unto this mariage with Christ by faith, stirred up in us by the holy Ghost.

4 And as he by the communication of his Spirite uniteth himselfe unto us, so wee by faith are joyned unto him. This therefore is that which I said, that this union is made by the spirit (in respect of Christ) and by faith (in respect of us.)

5 Of the Spirit, Iohn saith in his first epistle

chapt.

chapt. 4. *By this we know that Chriſt is in us, even by the ſpirite which hee hath given unto us.* Therefore by his ſpirite Chriſt joyneth himſelfe unto us, and as it were creepeth into our hearts: and by the ſame Spirit, and the manifeſt effects of the Spirit, we know that he is in us, and hath taken us into the communion and fellowſhip of himſelfe. And Rom. 8. *Hee that hath not the Spirite of Chriſt, he is none of his.* We are therefore made the members of Chriſt, (to wit, our husband) and fleſh of his fleſh by the Spirite, whereby he doth incorporate himſelfe into us, and us into him.

6 Of faith the Apoſtle ſaith, Epheſ. 3. that *Chriſt dwelleth in our hearts by faith.* Therefore by faith alſo he is received of us into our harts, and we are united to him. And Iohn 6. *Hee that eateth my fleſh and drinketh my blood, abideth in me and I in him.* But hee is eaten and drunken by faith, as Chriſt in the ſame place expoundeth it, ſaying: *He that beleeveth in me ſhall never thirſt.* Wee are therefore united to Chriſt by faith.

7 Wherefore, whether he be propounded to us in the *Worde*, or in *Baptiſme*, or in the *Supper*, Chriſt is alwaies united to us, and we unto him by his Spirit and by our faith.

8 Of Baptiſme thus ſaith the Apoſtle, *For by one Spirite wee all are baptized into one body.* Therefore in Baptiſme wee are incorporated

into

into Christ, and are made his members by the vertue and power of his holy spirit.

9 Of the Supper hee addeth in the same place, *And we all* (understand of the same communion & fellowship in one spirit) *have drunke of the same Spirit.* What meaneth *into one Spirite?* that is, that all, as wee are one body in Christ: so we live by one and the same spirite. Therefore by the vertue & power of the same holy Spirit, we drinke in the supper, the blood of Christ, and growe together into one with him, and are quickened by his Spirit.

10 For as by one and the same soule all the members of the body are united with the head, & quickned: so all the faithfull although they be upon earth, & the head is in heaven, yet they are in very deed by one and the same Spirit united with him, and being united, doe abide and live in him.

11 This doctrine & no other all the fathers taught. Augustine in his 50 tract at upon Iohn. *Let them* (saith he, meaning the Iewes) *heare & lay hold of Christ, who sitteth at the right hand of the father in heaven.* They answer, *Whom shall I lay hold of? him that is absent? How shall I lift up my hand into heavē to lay hold of him sitting there? Lift up thy faith, and thou hast laid hold on him. Thy fathers helde him in the flesh, doe thou holde him in thy heart: because Christ being absent is yet neverthelesse also present. unlesse he were present he could not be helde of us.* Augustine

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ſheweth at large, that Chriſt is abſent in fleſh, but is preſent in majeſtie.

12 Seeing therefore it is as cleare as the light at noone day, that Chriſt, his fleſh and blood is received of us by ſpirite and faith, and that ſo wee wholly are joyned to whole Chriſt, and are made one fleſh, ſo that not our adverſaries dare oppugne this manner of union: let us content our ſelves with this, and ſeeke no other; becauſe neither the ſcriptures teach any other, and this onely and alone as it is neceſſarie to ſalvation, ſo it is alſo ſufficient by all conſent.

13 By all which it appeareth, that this union is eſſentiall and reall, if wee reſpect the things which are united, and the truth of the union: but if we conſider the manner how it is made, it is ſpirituall.

14 Hereby alſo is refuted that wicked opinion of the inviſible fleſh of Chriſt, that is every where preſent. For to this end and purpoſe they fained this fleſh, that we might receive it with the mouth of the body: but this is ſuperfluous and needleſſe, for ſeeing that true and naturall fleſh which is in heaven, is truely and in very deede received of us, and united to us by the *S*pirite of Chriſt, and by our faith, as all doe confeſſe: to what end ſerveth this other inviſible fleſh, &c. forſooth that it may alſo be received with the mouth of the body.

15 Nay

15 Nay truly, the whole cannot be received of one faithfull man with the mouth of the bodie. For one faithfull man is not every where, that he may devoure this flesh, that is every where present: but one piece shall be received of one, and an other of another.

16 By the same argument is refelled the opinion of transubstantiation, and of consubstantiation. For seeing it is received by spirite and faith, and that to salvation, not onely in the word of the Gospell, but also in Baptisme, and in the Supper: both transubstantiation and consubstantiation is superfluous, and needeth not. Why then doe they trouble the Churches, and strive for a thing not necessarie to salvation?

And let this suffice for the third chapter: wherein these foure questions of the formall cause of this spirituall mariage are unfolded and resolved: First, what thinges are united. Secondly, whereto we are first united, whether to the Godheade of Christ, and by that to his flesh, or rather first to his flesh, and by that to his Godhead. Thirdly, what manner of union this is. Fourthly, how it is made.

CHAP. IIII.

The finall cauſe of this ſpirituall mariage.

The finall cauſes.

1 WEe ſaide that there were three endes of the inſtitution of carnal matrimonie: one, that mã ſhould not be alone, but might have a helpe like unto himſelfe, and ſo might leade a happie life: the ſecond, that thereby he might have iſſue and increaſe of children: the third, that after ſinne was entred, all wandering luſtes and fornications might be avoided.

2 All theſe ends we may behold in the ſpirituall mariage betweene Chriſt & the Church. The firſt ende was, becauſe it was not good, neither for Chriſt to be alone without the Church, nor for the Church to be alone without Chriſt: as neither is it convenient for the head to be without the bodie, nor for the bodie to be without the head.

3 Chriſt was before all beginning ordained and appointed to this, to be the head of the Church, to rule and governe, to quicken and

and to preserve her, and to live with her in eternall felicitie and happines: And the Church likewise was predestinate to be the bodie of Christ, to be governed by him, to be quickned and to have eternall life given her.

4 Therefore both for the good of Christ, because it concerned his glorie, that this man might not live alone in heaven; and also for the good of the Church, because it was necessarie for her to eternall salvation: *God* the father created the Church out of the side of *Christ*, sleeping on the crosse, that is to say, beeing deade, in that sense which I have shewed before in the beginning of this treatise, and gave her to his Sonne to be married unto him, that they might live together for ever most happie in the glorie of heaven.

5 Hereto belongeth that which the Apostle writeth to the Corinthians, of the resurrection of Christ, and of the whole Church by Christ to eternall happines. For after that all thinges shall be brought in subiection under Christ, then shall he also with his whole bodie, that is, with the Church his spouse, be made subject to the Father, that God may be all in all. 1. Cor. 15.

6 Therefore the glorie of Christ, & the salvation of the Church, was the first ende of this marriage. And therefore he loveth her, and doth daily purge and wash her, that he Eph. 5.

may at length make her glorious unto him-ſelf, without ſpot or wrinkle, or any ſuch thing, but all holy and without blame: and ſo both may live happily and bleſſedly in heaven.

2 7 The ſecond ende was and is this, that of the ſeede of Chriſt the bridegrome, that is, of the word and the Spirite, by the miniſterie and helpe of the bride, might be begotten a moſt plentifull and moſt beutifull iſſue and offſpring, which might be heyre of the kingdome of heaven.

8 Thoſe are all the faithfull, in that they are conceived of the ſpirituall and incorruptible ſeede in the wombe of the Church, and by her miniſterie, and are borne the ſonnes of God, by the waſhing of the newe birth, and by the renewing of the holy Ghoſt.

9 For this is no abſurditie, that the ſame faithfull perſons are in diverſe reſpects called the ſpouſe of Chriſt, and the ſonnes of God, and therefore the offſpring of Chriſt and the Church.

10 As every man is regenerate and borne the ſonne of God, by the Spirit of Chriſt in the Church, and by the miniſterie thereof, ſo he is the child of Chriſt and of the Church. But as he is joyned to Chriſt by faith, to receive his ſpirituall ſeede, the *Worde* and the *Spirite*, and to bring forth the fruits of good works, whereby he may gaine others to Chriſt, ſo he is the

ſpouſe

ſpouſe of Chriſt.

11 All the Apoſtles and doctours and paſtours were firſt the children of the Church, becauſe by the miniſterie of the Church they were borne of God, and made the ſonnes of God: but as others likewiſe were by their miniſterie borne anewe of water and the holy Ghoſt, ſo they were the ſpouſes of Chriſt, and, as it were, the mothers of other faithfull: and ſo the Apoſtle calleth himſelfe, as it were, the mother of the Galathians, ſaying, *My little children, of whome I travell in birth againe, &c.* And to the Corinthians: *I have begotten you in Chriſt through the Goſpell.* Gal. 4. 19. 1. Cor. 4. 15.

12 So the whole Church, in this reſpect that all and every one of the faithfull are borne anew, are nouriſhed and governed in her, and by her miniſterie, is uſually called our mother. Wherupon the Apoſtle to the Galathians ſpeaking of the hie and heavenly Ieruſalem, that is, of the Church, which came, as it were, from heaven, ſaith, *Which is the mother of us all, &c.* For ſo doe many interprete that place of the Church. Gal. 4. 26.

13 It is evident therefore, that it is no abſurditie for the ſame faithfull ones in divers reſpects to be called both the ſpouſe, and the offſpring or children of Chriſt.

14 Wherefore it is alſo certen, that the ſecond ende of this ſpirituall mariage is, that by

the ministerie of the spouse, there may be a spirituall offspring daily conceived and brought forth in the Church.

15 Although there is also an other kind of offspring, for which this mariage was ordained, that is, the offspring of good works: for therefore is every one by faith, as the wife joyned to Christ, and Christ as the husband is joyned to every of us by his Spirit, that we receiving his spirituall seede, may bring forth a spirituall offspring, that is to say, the fruits of the Spirite, and of good works.

16 For Christ will not have his word and his grace to be idle in us, but to growe and increase, and by good workes to be published abroad to the glorie of God, and the building up of the Church.

17 Whereto belongeth that, 2. Cor. 6. *We beseech you that you receive not the grace of God in vayne: In nothing give offence.*

18 The third ende was and is this, that all fornication may be avoided.

19 There is a double fornication, one speciall, an other generall. The speciall, is all idolatrie, to wit, fornication with idols, and with divels, of which you may reade every where in the Prophets.

20 The generall, is every sinne, whereby we fall from God, and runne a whoring with his creatures. Of which kind of fornication David speaketh,

speaketh, Psal. 73. *Thou destroiest all them that goe a whoring from thee.* For they that persist not in obedience to the commandements of God, but beeing in love with the creatures, and neglecting God, set their heart upon them, they are said to goe a whoring from God.

21 They offend in both kinds of fornication, whosoever are not by a true faith incorporated into Christ.

22 But both are taken away by a true union and holy conjunction with Christ the bridegrome. For he that abideth in Christ, doth still receive spirite and life from him, whereby he is kept that he doe not serve the devill, sinne, and the lusts thereof: but doe studie to worship God alone, and to doe his will.

23 Whereto belongeth that saying of Christ to his disciples, Ioh. 15. *Abide in me, and I in you. As the branche cannot beare fruite of it selfe, except it abide in the vine: no more can ye except you abide in me. I am the vine, and ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can doe nothing.*

24 By this place is appeareth manifestly, that this union with Christ, or this spirituall mariage, was instituted to this ende, that wee might avoyde all kinde of fornication, and on the otherside keepe faith and obedience to God.

25 And it is certain that all, who are truly incorporated into Christ by this bond of holy wedlocke, doe so behave themselves. For they are ruled and governed by the spirit of Christ, that they walke not after the flesh, but after the spirite.

26 What then may we thinke of them, who continually live in all kinde of fornication? Truly they are not the spouse of Christ, and therefore they are neither the Church, nor true members of the Church. And thus much of the finall causes.

CHAP. V.

The duties of the husbād and the wife in this spirituall marriage.

IN the fift place it followeth to speake of the duties of the husbande and the wife, whereby both matrimonie it selfe is kept whole and undefiled, and the married parties doe live together in felicitie and happinesse.

1 We said that some of these duties were common to both parties, some were proper to each particularly.

2 The common duties were *mutuall faith*, and *mutuall love*.

3 The proper duties of the husband were drawne

drawne to this head: that he as the head ſhould wiſely governe, juſtly rule and guide his wife, ſhould cheriſh, nouriſh, defend and keepe her as his owne fleſh, and ſhould remit and forgive many things to her, as to the weaker veſſell.

4 And the proper duties of the wife were to feare, to reverence and to obey her husband as her head, her lorde or maſter, and maintainer, to be in ſubjection unto him, to depende on him, to ſuffer her ſelfe to be ruled, not to anſwere him againe, but ſimply to obey him in the Lorde, to be modeſt, gentle, and quiet: for ſo the Apoſtle teacheth both Eph. 5. and 1. Tim. 2. and Peter alſo 1. Epiſt. 3.

5 Touching Chriſt, what duty can we deſire in him which he hath not performed, and is alwaies readie to performe? *Her hath loved* (ſaith the Apoſtle) *his Church, and hath given himſelfe for her, to ſanctifie her, and hath cleanſed her by the waſhing of water in the worde, to make her glorious unto himſelfe, not having ſpotte or wrinkle, nor any ſuch thing, but that ſhe ſhould be holy and without blame.* Againe, *He it is that giveth health to the body.* Alſo, *He nouriſheth & cheriſheth her as his owne fleſh.* He keepeth inviolable his promiſe to the whole Church, and to every true member thereof, although he doe not preſerve and keep all that are therein. *Shall their unbelirfe make the promiſe of God of none* Eph. 5. Rō. 3.

effect? Againe, *If we be unfaithfull, yet he abideth faithfull, he can not denie himſelfe.* Who doeth not daily ſee and feele how many and howe great things he remitteth and forgiveth to us, as the weaker veſſels? Chriſt therfore alwaies performeth the duetie of a good and loving husband.

6 But let us cõſider the duties of the Church, what they are, & whether ſhe performeth thẽ. That we may underſtand this aright, firſt wee muſt diſtinguiſh the Church, which is the ſpouſe of Chriſt, from the falſe and counterfeit Church: for the Apoſtle ſpeaketh of the former onely, and not of the other, for he ſaith, that ſhe is ſubject to Chriſt.

7 We exclude therefore from the name of the Church all the reprobate, and hypocrites, which are indeed in the Church, but are not of the Church, as there are excrements in a mans bodie, but are not of the body.

8 The true Church therefore, that is, the ſpouſe of Chriſt, is the company of the elect onely, wherein yet there are many hypocrites alſo found.

9 Secondly, this company is to be diſtinguiſhed into thoſe, who are in heaven, & thoſe who are on earth. Of whome they are uſually called the Church *triumphant*, theſe, the Church *militant*. And they are the pure wheat, purged from all chaffe: theſe are wheate, but

mixt

mixt with much chaffe.

10 By the name of chaffe, I understande not onely hypocrites, who are mixt among the elect, but the reliques also of sinne, from which no man living in this flesh is altogether freed and purged.

11 Therfore in the third place, the Church of the elect living on earth, must be distinguished into the flesh, and into the spirite: for every faithfull man consisteth of flesh and Spirite.

This is the distinction of the spouse into her partes: Shee is indeede onely one, and one bodie, but shee consisteth of divers partes and members.

12 That part therfore which is in heaven, performeth all duties, which can and ought to be done there. For it is truly and perfitly subject to Christ the head and husband, and therfore they are there truely and perfectly two in one flesh, living in assured peace, and in most perfect love. O happie mariage!

13 And I beseech you here also to marke, what doctrine that is, which doeth affirme, that the flesh of Christ is invisible and everie where present. The Church and spouse of Christ, which in trueth is onely one, as it is in earth is subject to the same husband, even Christ, and to the same body of the husband, and hath the fruition of the same body wherto

it is alſo ſubject as it is in heaven, and which it doeth alſo injoye in heaven. For there is onely one husband and his fleſh is one, as alſo the Church is one. But the Church, as it is in heaven, hath Chriſt as touching his fleſh and body, finite, viſible, circumſcribed, or limited: and is ſubject to ſuch a Chriſt, and to ſuch a body of Chriſt: and therefore hath alſo the fruition of ſuch a body and no other: that which the adverſaries alſo graunt, who ſay, that the bodie of Chriſt is in heaven circumſcriptively, or that Chriſt is in heaven in a viſible body & circumſcribed, of the ſame proportion as our bodies alſo are.

Adde further, that whereas there are innumerable ſpirits and ſoules of the bleſſed, yet they haue the fruition of onely one and the ſame body of Chriſt: and indeed everie one particularly injoyeth the whole. Therefore the ſame Church, as it is in earth, is ſubject to the ſame viſible and circumſcribed body of Chriſt, and hath the fruition of the ſame, and of no other.

14 Truly they can not denie, but that the Church on earth hath by faith the fruition of the circumſcribed and limited body of Chriſt. And there is none that knoweth not that this is ſufficient for us in this world to ſalvation.

15 We have ſhewed that the Church as it is in heaven, doth moſt perfectly there perform

all

all duties which can be done. But how doeth it behave it selfe as it is in earth?

16 The Apostle hereof also saith, that she is subject to Christ: understand, as touching the spirite: but as touching the flesh, shee often swarveth from her subjection and obedience. *In my mind I serve the law of God* (saith the Apostle) *but in my flesh I serve the lawe of sinne.* Rom. 7.25.

17 But because she abideth subject in her chiefest part, and, though she rebell according to the flesh, yet because the husband doth pardon and forgive that to the wife, as to the weaker vessel, as Peter speaketh of everie good husband towards his wife: therefore she is now truely saide to be whollie subject, although unperfectly, which shall be in subjection hereafter most perfectly in heaven.

18 And therefore wee conclude, that this marriage whereof the Apostle speaketh is perpetuall, never to be dissolved.

19 For matrimonie can not be dissolved, except it be for fornication, or for adultery. But this Church doth not commit fornication in the spirite, and it doeth endeavour and strive not to commit the same in the flesh. For it saith with the Apostles, *To whome shall we goe? thou hast the words of eternall life, O Lord Iesus.*

20 Yet in the flesh it doeth often fall, as did Peter when hee denied Christ: but because faith decayed not in his heart, therefore being penitent

penitent, hee obtained pardon of Chriſt his husband: whoſe dutie it is to love his wife, and to ſanctifie her, in clenſing her from all ſpot of ſinne.

21 But that we, who are yet converſant in the fleſh, may better underſtand, what is our duetie towardes our husbande, and may ſtudie to performe the ſame; we muſt note, that by the name of ſubjection theſe chiefe duties are meant.

22 If it be the dutie of the wife to regarde that ſhe be ſubject to her husband, as the bodie is to the heade: then firſt we owe faith to our husband, verily to beleeve that Chriſt is our husband, and that we are loved of him, & that he will aſſuredly performe whatſoever hee hath promiſed: for no man willingly abideth in ſubjection to him, whome he diſtruſteth, & of whome he thinketh that he is not loved.

23 Secondly, we owe love joyned with all reverence: for he can not abide to be in ſubjection, that loveth not. But he that loveth, thinketh not much to be in ſubjection to him whom he loveth and reverenceth.

24 Thirdly, we owe the fidelitie and faith of wedlocke, whereby the wife hath bounde her ſelfe to her owne husband alone. For this is eſpecially meant by the name of ſubjection: for ſhee ſubjecteth her ſelfe to none but to her owne husband.

25 This

25 This dutie proceedeth out of the first & second duties. For a woman which both is perswaded that shee is loved of her husband, and also doth her selfe likewise love and reverence her husband, shee will easily keepe her faith and fidelitie plighted unto him, and will be in subjection to him.

26 Fourthly, we owe obedience in all things which the husband shall command: we must heare his voice and obey it: for true subjection requireth this also.

This Peter sheweth, 1. Pet. 3. Where first he saith, *Let women be subject to their husbands, &c.* And a little after he sheweth by the example of Sarah, wherein this subjection especially consisteth, to wit, in obedience and reverence towards her husband, saying: *As Sarah obeyed Abraham, calling him Lord, &c.*

23 Hereupon followeth humilitie of mind, which maketh a good wife not to gainsay her husband, nor desire to beare rule over him as lorde and master, or to command him, but rather to suffer her selfe to be ruled of him, and to be commanded and willingly to doe his commandements.

29 This also true subjection includeth in it selfe, Therefore the Apostle expounding this, 1. Timoth. 2. sayeth, *Let the woman learne with silence in all subjection: for I suffer not a woman to teach, neither to usurpe authority over her husband,*

husband, but to be in ſilence.

30 Hence ariſeth the ſixt dutie, to witte, continuall repentance. That if through infirmitie, or of ignorance we do any thing amiſſe, by and by in great humilitie and ſubmiſſion wee runne to our husband, and crave pardon for our fault: for true ſubjection requireth this, and it commeth from true faith and love, and from an humble mind and ſpirit.

31 If we ſhall diligently labour and ſtudie to performe theſe duties, wee ſhall on our part alſo make this holy wedlocke honourable, & to continue for ever, and we ſhall have experience indeed how ſweete it is to be with Chriſt.

32 And this alſo in the laſt place, that it is our dutie, not to ſuffer the ſeede of the worde of God, and the giftes of the holie ghoſt to be idle in us: but wee muſt have care, everie one ſo much as in him lieth, to beget daylie new ſonnes unto Chriſt, by the worde and by the Spirit.

Of the benefits following this ſpirituall marriage.

The benefits following this ſpirituall marriage.

1 Who can conceive in minde, much leſſe can utter in words the wonderful good things, the true pleaſures, and heavenly joyes & happineſſe, which doe accompanie and follow this ſpirituall marriage?

2 For

2 For they are very many, yea almost infinite, and they are indeede exceeding great and ample.

3 For Christ our husbande is the author and Lord of all thinges that are in heaven and earth.

4 And whatsoever the husband hath, all that by the right of wedlock is made common to the wife, and especially the house, with all the houshold stuffe and service, the table and the bed: for they must dwell together, and live together, and take their rest and sleepe together: & these things are so necessarie, that without them there can be no perfect wedlocke.

5 For if, as the proverb is, *All things are common among friends*, (in use onely, every mans propriety nevertheless reserved:) howe much more shall all things be common betwixt the parties married together, seeing their bodies also are so common, that they are no longer two but one bodie and one flesh, and may truly be said so to be?

6 But all the goods of our husband are of two sorts, some belonging to the life in the world to come, other some to this present life in this world.

7 Againe, those that are belonging to the life in this present worlde, some concerne the spirituall life, some the bodily or humane life.

8 Those that concerne the bodily life, are

the heavens, the elements, all things compounded of the elements, and whatsoever can be gathered or made of them.

9 But to speake first of this latter sort of good things, they are all ours many waies, and they are truly said to be ours.

10 First, because that right and dominion which was given to Adam over the rest of the creatures before his fall, is in Christ our husband and head restored to us, who are made one flesh with him. *All power* (saith he) *is given me in heaven and in earth.*

11 Secondly, because in the same Christ we have not onely a right over all these things, but we have also a perfect and full possession of all things.

12 For Christ sitteth at the right hand of the *Father*, and hath made us (saith the Apostle) to sit together with him in heavenly places. Therefore if the husband be Lord of this inferiour world, the wife must needs also be ladie and mistres of the same. *Eph. 2.6.*

13 Thirdly, because as concerning our own particular persons, though we doe not alwaies actually and indeede possesse all these good things together, yet we have right to possesse them, when neede is: so that whatsoever things we use and injoy, we may use and injoy them alwaies with a good conscience, as indeede using and injoying our owne: which

cannot

cannot be truly saide of the wicked, though they be never so rich, yea though they be most great and mightie Princes. And hereto belongeth that which the Apostle saith, *unto the cleane all things are cleane, but to the unbeleeving nothing is cleane, but even their very mindes and consciences are defiled.* Tit. 1.15

14 For that we doe not alwaies actually and indeede injoy them all at once, it is therefore because the Lord Iesus our most wise husband, who neither hateth his owne flesh, nor neglecteth it, but doth nourish and cherish the same, doth best know that it is neither needefull nor expedient for us.

15 Adde further, because we have not onely right to possesse these good things in this world, but also because we doe indeede possesse them when we will. But if we are the true spouse of Christ, we will possesse whatsoever our most loving husband wil, and nothing else.

16 And we know that our husband will have us to possesse onely those things, which he giveth us to possesse; and he is knowne to give those things which come unto us without fraud and deceit, and without evill meanes and wicked arts.

17 And who can be more truly said to be rich, to be mightie, and happie, then he that can doe what he will, & hath what he will,

and is content with his lot and portion? Hereto we may applie that which the Apostle saith, *Godlines is great riches, if a man be content with that which he hath.*

18 Lastly, because howsoever we doe not possesse the things of this world immediately in our selves, yet wee possesse them in other, in that all things by the commandement of our husband doe serve vs for the benefite of our life and health.

19 Whereto that saying of the Apostle may well be referred, *All thinges are yours, and you are Christs, and Christ is Gods.* For all things are ordained and appointed for our life and health, not onely that spirituall and eternall life, but also this present life in this worlde, (as every one hath his appointed time to live.) And may we not beholde all these thinges in carnall mariage, especially where the wife is humble and very duetifull unto her husbande, and is likewise loved of her husbande that is some great mightie man? And let this suffice to be spoken of these benefites.

Nowe touching those benefits which concerne the spirituall life, the communicating of them is this.

1 God hath set and established all good things

things in Christ alone the Mediatour, so that unlesse they be communicated, and come from Christ as from the fountaine, none can be made partaker of them.

The benefits concerning spirituall life in this world.

2 To this have almost all the Scriptures relation, which teach that salvation is to be sought in Christ alone, 1. Iohn 5. *God hath given us life, and this life is in his Sonne.* And under the name of *life*, he comprehendeth our whole salvation, Colos. 1. *In him* (that is, in Christ Iesus) *it pleased God that all fulnes should dwell.* Againe, Iohn 1. *Beholde the Lambe of God which taketh away the sinnes of the worlde:* and infinite other such like places. By which is sufficiently prooved, that in the Sonne of God alone, made man, are all the treasures of heavenly and divine good things; as the Apostle in plaine words testifieth. Colos. 2. 3.

3 These treasures are truly communicated to them alone, who are so united to Christ, that they are made one bodie and one flesh with him.

4 For the Apostle saith, that Christ is the Saviour of this bodie, that is, of the Church, which is his bodie and flesh, and of all the faithfull, who are one flesh with Christ, and bones of his bones. *Eph. 5.*

5 But this union and incorporation cannot be made but by his Spirite, and by our faith, as the Scriptures every where teach.

6 Therefore this communication of the treasures of Christ, doth truly belong and appertaine to the whole Church, the true and onely spouse of Christ, and to every faithfull man therein which hath the Spirite of Christ.

The maner of communicating is double.

7 But this communication is of two sorts: either by imputation, or by reall communicating.

8 For seeing Christ the bridegrome, by reason of this mariage, is with all his treasures wholly ours; and the treasures themselves seeing they are infinite and most ample, and can not be contained in us, they must needes be communicated untous and made ours by imputation.

9 Moreover, these two means of communicating other good things, and especially the justice and righteousnes of Christ, are so joyned and linked together in themselves, as it were the cause and the effect, that they are not severed asunder, nor ought to be severed by us, no more then the sunne beame can be soyced from the sunne, or the sunne from the beame.

10 For to whomsoever the perfect righteousnes of Christ is imputed, the holy Scriptures teach that he hath also indeede that righteousnes, which they call inherent.

11 Whereto belongeth that saying of David,

vid, *Blessed are they whose iniquities are forgiven,* Psal. 32.
and whose sinnes are covered. Blessed is the man to whome the Lord imputeth no sinne, and in whose spirit there is no guile.

12 For the latter part noteth inherent righteousnes, the former noteth imputative righteousnes; and he hath joyned both together, that we may not thinke that the one may be severed from the other.

13 For it falleth out so also oftentimes in mariage matters. To whom soever it shal happen to be made the spouse and wife of some King, to her are usually given espousals, rich gifts, and princely ornaments to weare, whereby she may be discerned from other women, and may also be knowne apparantly to be the wife of such a King.

14 For, not because she is araied in princely robes, and adorned with pretious stones, therefore is shee the Kings wife; but because shee is the Kings wife, therefore is shee adorned and decked with princely robes, whereby shee may be knowne of all, whose wife shee is.

15 Whereupon it followeth, that we can not truly iudge, and certenly pronounce who is truly reputed just before God, or who is not, but by inherent righteousnes and the true fruits thereof.

16 For imputation, there is a very notable

The communicating of good things by imputation.

place Rom. 5. *As by the obedience of one sinne* (imputed to all, who are naturally borne of Adam) *many are made sinners: so by the obedience of one*, (to wit, the man Christ, being imputed to all who are regenerate and borne againe of the Spirite of Christ from above) *many shall be made righteous*: that is to say, all the elect.

17 *By the obedience of one*, saith the Apostle, understand his whole obedience: for there are two parts of the perfect obedience of Christ; one whereby he was obedient in keeping most perfectly that whole lawe, not so much for himselfe particularly, as for us all generally, which had eternall life promised to the keeping of it: the other whereby he was likewise obedient in suffering death for the satisfaction of our sinnes, to which eternall death was due. For the Apostle meaneth that by both parts of this obedience we are justified before God, and saved eternally.

18 The remission and forgivenes of sinnes, and by consequent perfect deliverance from eternall death, followed his obedience in death: and likewise full and perfect possession of eternall life followed his obedience in fulfilling the Law. For both parts of that obedience, which was really performed of Christ, is communicated to us by imputation, and is truely made ours by the right of wedlocke, seeing whole Christ, howe great soever he

be,

be, is made one flesh with us, and we likewise with him.

19 In respect of the same imputation, the writings of the Apostles doe every where teach, that wee (as the members) together with Christ (as with the head) are now crucified, are dead, are buried, are raised from death, have ascended into heaven, doe sit with him in the highest heaven: and in a word, are blessed in the same Christ with all spirituall blessings, as the Apostle speaketh. Ephes. 1.3. And that not onely in hope, but also for that we are alreadie in Christ our heade reputed for such in heaven with God the father.

20 Thereto belongeth that saying of the Apostle, that *Christ is made unto us wisdome, righteousnesse, sanctification and redemption:* and that agreeably with the saying of Ieremie, that *Iehovah* (meaning Christ) *is our righteousnes.* 1. Cor. 1

21 Lastly, the scriptures doe most plainly and manifestly teach, that by faith in Christ we obtaine besides many other benefites, two especially; *One*, that our sinnes, and all our unrighteousnesse are not imputed unto us, and that thereby we are freed from the guiltinesse of eternall death: *the other*, that contrariwise, the righteousnesse of Christ is imputed to us, that is, that for the righteousnesse of Christ apprehended by faith, and made ours by imputation, we are reputed just and righteous

before God, and so are thought worthie of eternall life.

22 The word *Imputing* hath relation hereto, which Paul often useth, when he speaketh of justification, saying, that their sinnes are not imputed to them which beleeue in Christ, but rather their faith is imputed to righteousnesse.

Ro. 4. v. 5, 6, 7, &c.

23 But what meaneth the Apostle by the worde *Faith*? Surely he meaneth not the very action of our faith of it selfe: for even that also is our worke: And he denieth that we are justified by our workes: but the Apostle understandeth that veriething which faith apprehendeth, that is to say, the righteousnes it selfe of Christ, or Christ himselfe, who is our righteousnesse, as Ieremie also had taught before, *Iehovah our righteousnesse.*

24 Therefore there concurres two things necessarily to the jvstification of our life: that is to say, the forgiving of our unrighteousnes, or the remission of our sinnes, and the imputation of anothers righteousnesse, that is Christes, laide holde on by faith. The remission of our sinnes, that we be not found guiltie of eternall death: The imputation of the righteousnesse of Christ, that we may be thought worthie of eternall life.

25 For in these, to wit, in remission of sinnes, and so in freedome from eternall death,

and

and in the free imputation of most perfect righteousnesse which is Christs alone, and so in the sentence to eternall life given on our side, consisteth true and Christian justification, which of the Apostle is called the justification of life. Note the worde *Life*, because wee are not onely freed from death, but are justified also to life.

26 Hereby it appeareth, that by the worde *Imputing* in the holy scriptures is meant synechdochically, both partes of perfect justification: because one can not be without the other, as neither can the remission of our sinnes be without the imputation of Christs righteousnesse, nor the imputation of Christs righteousnesse without the free forgivenesse of our sinnes: so that we may have together both absolution from the guiltines of eternal death, & an entry also into the inheritãce of eternal life.

And thus much of the former meanes, wherby all the treasures of Christ, and especially his righteousnesse is communicated to us, to wit, by imputation.

1 But of the latter means wherby the benefits of Christ are cõmunicated unto us, that is, by reall cõmunication, there are almost infinite testimonies in the scriptures, so that it needeth no long proofe. As that Ioh. 3. *God gave him the spirit not by measure*: And, *Of his fulnes we have all received*. Againe, *He that doth righteousnesse*

The reall cõmunicatiõ of good things.

Ioh. 1. 16.

is

is righteous. For Iohn speaketh of inherent righteousnes. Whereto also belongeth that, *He that is righteous, let him be righteous still*: for this righteousnesse admitteth increase. Likewise that to the Philippians, *This I pray that your love may yet abound more, and that you go forward, being filled with the fruites of righteousnes.*

2 For Christ our husband doeth therfore communicate unto us this inherent righteousnesse, that it may continually bring foorth righteous fruites, both to our selves and to our neighbours.

3 To these is added another inestimable gifte. For the Lorde Iesus of his grace and favour towards us, maketh, that what things soever we doe by this inherent righteousnes, although they be most imperfect workes, and stained with the filth and corruption of the flesh, yet he (I say) maketh, that they be pleasing and acceptable to God, all our spots being covered with the cloake of Christs mercie and righteousnes, according to that, *Blessed are they whose sinnes are covered.* And, *There is no condemnation to them who are in Christ Iesus, who walke not after the flesh, but after the Spirit.*

4 Nay, hee vouchsafeth to rewarde these unperfect workes of his spouse with many and great rewards, according to that of the Apostle, *Godlinesse hath the promises of this present*

sent life and of the life to come.

5 But whereas the corruption of nature, even that originall sinne, which dwelleth in us, and, which beeing bredde in our flesh and springing from Adam, abideth with us even to the ende of our life, and that by the singular providence of our husband, for our humiliation, and for our continuall fight and exercise of faith: he doeth not onely not impute the same to our condemnation, but also by the power of his spirite communicated unto us, doeth daylie by little and little diminish, abate, weaken, and take away the same, till at length he doe utterlie extinguish it.

6 Hereto belongeth that which the Apostle saith, that *Christ doth cleanse and sanctifie his Church, till at length he may present it glorious in the sight of God having no spot or wrinkle.* Eph. 5.

7 Neither doth Christ this of his owne free mercie, but he giveth us also a holy and continuall desire to effect and bring it to passe so soone as may be, that in the ende, wee may come to that happie state, wherein we can no longer sinne. And hereto belongeth that of the Apostle. *Wretched man that I am, who shall deliver me from the body of this death?* Rom. 7.24. And that to the Philippians, *I desire to be dissolved and to be with Christ.* Phil. 1. And that voice of the bride to her bridegrome, *Come Lord Iesus, come.* Apoc. ult. And to be short, that which we daily pray for in the Lords

Lords prayer, saying, *Let thy kingdome come.* Againe, *Deliver us from evill.*

Mat.6.

8 What is the meaning hereof, but that Christ hath given to the Church, and to everie faithfull man the gift of perseverance, to continue and persevere in faith and in the love of Christ? For which cause the Apostle saith, *Who shall separate me from the love of God, which is in Christ Iesus our Lord?*

Rom.8.

And let this suffice for those good thinges which are indeed communicated unto us out of the treasures of Christ, to make us lead a spirituall and true happie life in this worlde: which, who is able to expresse how great, howe many, and howe precious they are?

Divers gifts of the spirite of Christ.

1 There are also in the humane nature of Christ verie many other giftes of his holy spirite, not given by measure, which are not so necessarie to the salvation of every faithfull man: as the gift of Prophecie, of tongues, of working miracles, of healing, and such like, whereof you may reade plentifully in the scriptures.

2 And these also are not denied by Christ the bridegrome to the Church his bride: but they are therefore not commnnicated to all, or to every faithfull man, nor alwaies, nor equallie, but onely to whome he will, and in what

what measure he will, because it is not otherwise expedient.

Of the diversitie of gifts, the Apostle speaketh 1. Corinth. 12. *The declaration of the spirit is given to every man to profit withall, &c. And these, even the selfe same spirit worketh, distributing to every man severally, even as he will.*

3 For in carnall mariage also, neither is it expedient nor also meete, that simply whatsoever the husband hath hidden in his breast, he should communicate it all really, and at all times to his wife: but those things only which are necessarie for her health, honour, and comfort: And it must be enough for the spouse to know that all these things shalbe communicated to her, when it shall be needefull. And this is all one as if shee did still really possesse them.

4 But what I pray you, and how great is the treasure of those good things that belong to the life of this present world, not onely the humane life, but even the spirituall and Christian life also, which are communicated from Christ, not by imputation alone, but by a reall dispensation also? What, that he doth at length convert & turne all things to our greater good, yea evē those evils which happē unto us in this world, as the Apostle witnesseth, saying, *To thē that love God all things worke together to the best.* Rom. 8.

To

To ſhew this by example, let us (to paſſe over others in ſilence) ſet before us onely Ioſeph and Chriſt: what, how many, and how great iniuries did he ſuffer both of his owne brethren and of ſtrangers alſo, and that for his pietie and godlineſſe, and becauſe he was ſingularly beloved of God? He was derided and mocked for his heavenly dreames: he was caſt into a pit, ſolde to ſtrangers, brought into Egypt, ſhut up into priſon; but what in the end? All theſe things by the ſingular benefite of God turned to his exceeding great dignitie & glory. And Chriſt ſaith of himſelfe, *It behoved him to ſuffer, and to enter into his glorie.* And (as Paul writeth) *he humbled himſelfe and became obedient unto the death, even the death of the croſſe, wherefore God hath exalted him, and given him a name above all names, that in the name of Ieſus every knee ſhould bowe, &c.* To be ſhort, as the whole Church, in the articles of our beliefe ſaith, hee ſuffered, was dead, and buried, and roſe againe, aſcended into heaven, and ſitteth at the right hand of the father, &c.

Phil. 1.

5 Yea, and further, even in the very ſuffering of calamities, perſecutions, torments and death it ſelfe he is alwaie preſent with us by the efficacie and power of his Spirit, and maketh us ſtrong, and miniſtreth unto us great and wonderfull comforts and conſolations: ſo that hee doeth not onely not ſuffer us to faint

and

and fall downe under the crosse, but he raiseth us also in the ende to carrie away the victorie, beeing made conquerours in the battell.

6 Wherefore the Apostle saith, 2. Cor. 4. *In all thinges we are oppressed, but we are not in distresse: we are in povertie, but not in extremitie of povertie: we suffer persecution, but we are not therein forsaken: we are cast downe, but we perish not.* Againe, 1. Cor. 10. *God is faithfull, he will not suffer you to be tempted above that which you are able to beare, but with the temptation will geve the issue*; even a happie end. Likewise, Rom. 5. *And not onely so, but we also rejoyce in tribulations, knowing that tribulation breedeth patience, &c.* Againe, Act. 5. *The Apostles departed from the counsell rejoycing that they were counted worthie to suffer rebuke for the Name of Jesus.*

7 For by all those evils which are contrarie to our flesh, as by very good purging medicines, he doth daily more and more mortifie and purge the relikes of sinne which remaine in us, even to the ende of the world.

8 Lastly, if any miserie or calamitie be inflicted upon us, it is for our correction, that we be not condemned with this worlde, as the Apostle teacheth to the Corinthians. And this is a singular benefit of our bridegrome towardes us, if for Christ, and for our holy espousage with him, wee be conformed to him, and beare his badge. Nowe whatwife

doeth not willingly beare the badge of her husband that is a prince or king, seeing this especially maketh for her dignitie and glorie.

The good things of the worlde to come

1. What shall I speake of the good things belonging to the eternall and blessed life of the worlde to come? Surely it can not otherwise be, but that the same princely pallace of the bridegrome, with all the household stuffe, furniture, trimming and excellent beautie thereof: and in a word, with the whole court and trayne, must needes be common to the bride. For that this is the will of the bridegrome, hee himselfe hath testified, saying, *I will that where I am, they also be*, to wit, those faithfull ones of whome the Church consisteth, which is the spouse of Christ. Also, *I will come againe to you, and I will take you unto me.* Againe, *I go to prepare you a place.*

Iob. 17

Iob. 14

2. But what and how great good things are there prepared for us, can by no meanes be expressed, as the Apostle saith, *Eye hath not seene, nor eare hath heard, neither can the heart of man conceive what things God hath prepared for them that love him.* And we know for a certaintie, that wee, who are made one flesh with Christ, shall see them, and by the virtue of this holy wedlocke shall possesse them eternally, according to that saying of Christ: *Come ye blessed of my father, possesse the kingdome which is prepared for you from the beginning*

1. Co. 2.

Matth. 25.

of

of the world.

Wherefore let every one of us say in a true and lively faith with holy Iob, *I know that my redeemer liveth, and that in the last day I shall rise againe out of the dust, and shall see God my Saviour in my flesh, whome I my selfe shall see, and mine eyes shall behold him, and none other for me: This hope is laide up in my bosome.* And with the whole Church, the spouse of Christ, let us cry to our husband sighing and groning in our hearts: *Come Lord Iesus, come.* And for thy great love towardes us take us into the heavenly mansion of thy Father. To whome be honour, praise, and glorie, Amen. Iob.19.

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